THE
Universalist Leader

Boston December 20, 1924 Chicago

Pacific School of Religion Berkeley, Calif.

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Please do not publish my name, if you use this letter, so I won't be troubled by people I'd like to help but can't. Just sign it

Universalist.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE NEED OF STRAIGHT, CLEAR THINKING AT CHRISTMAS

THERE are some things which come to the mind of all sorts and conditions of people at Christmas. They are felt rather than seen by multitudes; they are distinct in the minds of a few. These are: "Jesus was born 1924 years ago." "His coming foretold peace on earth, good will among men." "On Christmas everybody, especially children, ought to be happy and 'have a good time' with plenty of fun and feasting." "Christmas is a time for forgiveness, kind judgment, exchanging gifts, taking comfort and happiness to the poor, the prisoner, the broken-hearted, the heavy laden."

Wherever the Christian religion has gone such ideas prevail. Among Jews, also, living in Christian countries, they are commonly held. There is an amazing enlargement of heart at Christmas. Charities secure large gifts of money for the hundred neediest cases or the fifty or the ten, depending on the size of the community. Universities get additional millions. Even the *Universalist Leader* is bidden to be of good cheer, and by many people doing a little it will get an endowment that will make its great work of education safe for all time. So many baskets full of turkeys, vegetables and plum puddings are sent that churches and charities have to watch out lest the distribution degenerate into a scandal, with a dozen turkeys in one house and no turkey in ten or eleven others.

Among Catholic and Protestant peoples, in Orthodox or Liberal circles, there is much the same generous, kindly judgment and giving, much the same recognition of the spirit of Christ.

Some assert on Christmas day that Jesus was God Almighty in the flesh, and the only God that ever was; some say he was one person in a triune God; and still others that he was man like ourselves, born as we are, tempted as we are, victorious way beyond what we are, and therefore our great example and brother.

Though there is bitterness in the Christian Churches among people of so-called fundamentalist convictions against other Christians who "deny their Lord and their God," as they say, the great tendency of the day and of the season is to unite everybody, and there are few who do not declare a truce at Christmas, even in that bitterest of all wars, a religious war.

What a blessing for the world it would be if the spirit of Christmas, the kindly, helpful, friendly, tolerant, joyous spirit of Christmas, could be projected into and through the new year. Of course we do not mean with all the tinsel and candles and plum puddings and turkeys—one would tire of a steady diet of goodies—but with all the kindness, with all the disposition to treat everybody as friend and neighbor, and to give to all children their birthright of happiness.

If we ask what stands in the way of doing it, the discerning will answer at once, selfishness—the innate selfishness in the mass of us, which will send us on the morning of the 26th or on January 2 at the latest, about our own pleasures or business, after the almighty dollar again, hot on the trail of the bauble reputation or the glittering prizes of power.

If we follow up the matter and ask where is the agency which is to destroy selfishness and to change men's hearts, we are told that it is the Church of Jesus Christ, and if we still further ask why it does not do it we get the answer that it is torn with schism and hatred and unable to find the energy for the task.

Then the whole matter of projecting the spirit of Christmas into the new year, of applying the principles of Jesus, of seeing in every little child a Christ child, of abolishing war among classes and nations alike, seems to come back to the creation of a strong efficient machine to make over human beings, or to see that they get made right in the first place. It all comes back to the building up on right lines of a wise, unselfish, united Church filled with the mighty enthusiasm and faith of Jesus—not to work alone but to do its indispensable part in a team with school and press and public library and home.

Still, that leaves it in the air, and it stays in the air until some wise man declares that a unified Christian Church is possible if we have, what—the spirit of Christ? To be sure that is essential in Christ's Church, but what is needed is much rarer—the mind of Christ. We must have vision. Though the preachers tell us we do have it, that we know more than people of any other age, and that if we only lived up to what we saw we would be all right, it isn't true. We don't see the greatest thing of all—that which Jesus saw, who looked not on the outward

appearance, but on the heart—just what it is that these other Christians who hate us or whom we hate really believe and want.

The supreme need of this Christmas and of every other Christmas time is of straight, clear thinking on religious subjects.

That there is a God, that He is perpetually revealing Himself in His universe, that Jesus was that God, that I am that God, that "the soul of the sparrow and the bee" is that God, and that He is more beside than we can dream, that the Bible with its Twenty-third Psalm and its Sermon on the Mount reveals Him clearly, and that the wireless sending photographs and messages over the wide ocean reveals Him, that we are just starting in to get hold of His revelation and to do His work—that is the direction in which our straight thinking on religion ought to lead us.

If we could get more people to believe these things just where would it lead us?

It would add to the number of those who see behind the forms of the Catholic or the old-fashioned Presbyterian the substance of their faith—a Supreme Power back of the universe and an obligation upon us to do His will.

There is not the slightest possibility of a unified Christian Church coming by trying people like Fosdick for heresy. There is no possibility of its coming by a few Liberals denying the things fundamentally true in so-called Orthodoxy. It will come only by an increasing number in all Churches getting their eyes opened so that they see clearly that what their brother in the other Church really wants is what they want too.

One by one we must angle for the blind and make them see, and we must teach the young, that they do not grow blind.

It is an awful thing to live in a universe like this and never comprehend the glory and beauty of its plan and the perfection of its Divine Planner.

That God is in it now, working and calling us to work with Him ,is the great message for Christmas.

In clear thinking on the doctrine of the Divine Immanence so wonderfully illustrated by the Christ child is the hope of a reunited Christendom. Through the reunited Christendom will come "peace on earth among men of good will."

* *

CHRISTMAS BASKETS AND CONFUSION

FROM the monthly bulletin of the Washington Council of Social Agencies, an organization which is exactly what its name affirms, we learn that an attempt is being made in the Capital City to bring order and system out of the chaos of Christmas giving by churches and charities. Cases are on record of families receiving a dozen turkeys and doing a profitable commercial business in baskets good people have given. The new arrangements provide: That any organization which proposes to distribute Christmas baskets or gifts shall send a list of the names of proposed recipients to the office of the Council of Social Agencies. Here the various lists will be compared and where there is duplication the organizations concerned will be notified of the fact.

In case of duplication one of two methods may be followed: First, the organization first sending in the name shall be assigned that name, or, second, conferences of representatives interested in duplicate listings shall be called, at which assignments may be agreed upon.

The Council also dealt with the matter of supplying cheer to hospitals and institutions, and sent letters asking the institutions what had been done in the past and what was desired. The plan is to have churches and other agencies spread their forces over the whole field. There are people who sneer about too much organization, but they generally are people who know nothing and do nothing.

It is precisely this kind of team work among churches and other agencies which lifts the beautiful word charity out of the mire of contempt into which it falls when everybody goes on as he pleases without regard to what others are doing.

We are glad to know that many of our Universalist churches are leading in these movements which fundamentally mean loving God with the mind as well as with the heart.

* *

WHAT THE PRESIDENT SAW

THE two things are true—no nation or individual can render service if it destroys itself; no nation or individual can possibly live life according to the ideals of Christ which does not try to serve the entire human family. One group of people is always telling us the first truth; another group is always preaching the second truth. Why not take both? It is not a case of "either, or." They are not mutually exclusive. In fact they are correlated. No nation or individual can save its own life, strengthen its own powers, attain a true rounded development, if it does not develop on the side of service. Nobody can serve, on the other hand, without strength in his own body and mind.

There is no use of being shamefaced or apologetic about proper safeguards to prevent our nation being swamped with racial stocks which do not mingle well with our stock, or about making goods, if they are honest goods, to sell abroad at an honest price and thus increase our national wealth. These things may be advocated at times by selfish men, but they are not necessarily selfish things.

And most emphatically there is no need of our being apologetic about our belief in the Universal Fatherhood of God and the Universal Brotherhood of man. Visionaries and fanatics use these terms, but they are neither visionary nor fanatical. They express our religious, our social, our political, our individual ideals. They are the most practical things in the world, because they mean material abundance, intellectual assurance and spiritual peace. They are the most patriotic ideals conceivable, because when a nation follows them, it attains the same commanding influence in the family of nations that an individual who follows them consistently does in his own neighborhood.

It is refreshing to find that the President sees both these great truths.

In his message to Congress, one finds continually

phrases like "the advantage of this country," "our freedom of action," "our traditional policies," "safeguard our liberties." In his Chicago address he says: "The structure of modern society is a unity destined to stand or fall as such." "We shall best help ourselves and serve others if we lift the standards of human welfare everywhere." "We can not hope indefinitely to maintain our country as a specially favored community, as an isle of contentment lifted above the general level of the average of the standards of humanity."

Again we repeat that it is not wrong for us as a nation to say that we do not propose to let the standards of living and culture here be debased to any lower level. But that is only half the story, and that, unfortunately, is all that too many of us see or talk about. We must go on, and say that we do not propose to let the levels of living and culture remain anywhere debased. We propose to examine public questions from the standpoint of "how this thing will affect us as a nation." We propose to go on and to ask how it will affect other nations.

The question as to whether a contemplated act will work a hardship upon others is a pertinent question for a nation as for an individual.

This is not "vague internationalism," "disloyalty," "un-Americanism." It is patriotic to the core. It is putting America first—way first. It is the only hundred per cent Americanism worth putting on the high eminence alongside a hundred per cent Christianity.

* *

ASKED TO BLUE PENCIL

IN a letter from a valued correspondent there occurs this curious phrase: "I suggest that in all future articles dealing with Japan you blue pencil the phrase which deals with the so-called slap in the face given that country by our Government. I find that people who are opposed to Japanese immigration are just as honest as those who favor it."

"The slap in the face given Japan" by the Government of the United States, which in fact was the Senate, is one thing. Japanese immigration is a different thing.

In other words, our correspondent fails to differentiate between doing the thing and doing the thing in the worst possible way.

We believe in universal brotherhood, but we do not believe in unrestricted Oriental immigration. We are working to give negroes equal rights with whites, but we do not favor inter-marriage. Equality is not identity. Having equally good things does not mean having the same things. With our present light it seems to us best for the world for the great races to develop independently, exchange freely their discoveries and co-operate in a brotherly spirit in matters of world interest. We don't like so much talk about the evil of lowering our standards of living by an influx of poor immigrants. We prefer to discuss our responsibility as Christians to establish equally high standards of living everywhere in the world. But driving out California whites by an influx of Orientals is no way to begin.

There are intelligent ways of promoting brotherhood infinitely more full of love than the mushy sentimental ways too often advocated in churches.

But for the action of our Senate in abrogating the gentlemen's agreement without consultation with a great, proud, friendly nation we have nothing but condemnation, and we propose "to cry aloud and spare not."

The President of the United States, Calvin Coolidge, who since has been returned to office by an overwhelming vote, thought it a wrong thing.

The Secretary of State, better informed than the rest of us, thought it a wrong thing.

The Ambassador to Japan, a zealous Republican, thought it a wrong thing.

Thirty-two million Christians represented by the Federal Council of the Churches of Christ in America thought it wrong and propose to right the wrong.

We not only will not blue pencil, but we will go out of our way to drag it in.

Our love of country, our religion, our simple ordinary human decency, compel us to characterize the action as one of the most shameful things in our history. The Christian Church of the United States is demanding that it be reconsidered. We are with them because we believe that "righteousness exalteth a nation, but sin is a reproach to any people."

* *

OWEN D. YOUNG TO HELP

OWEN D. YOUNG, one of the most famous of all Universalist laymen because of his remarkable international service in recent years, has accepted the position of chairman of the Advisory Committee to the National Laymen's Committee for the Five Year Program. In no perfunctory spirit, but with a genuine desire to help, Mr. Young puts himself back of this project. It did not have to be explained to him. He reads the *Universalist Leader* and keeps in touch with what is happening in our Church. Both his action and the spirit back of it are as cheering as anything that has happened in recent months.

Judge Robert W. Hill of Salem, active chairman of the committee, is rapidly getting things going. Mr. Wm. B. Kerr of Chicago is the Western chairman, and Mr. Victor A. Friend of Melrose is chairman of a Special Gifts Committee. These men are strong, comptent executives, accustomed to large affairs.

Looming up almost immediately in Chicago is a big dinner to Middle West laymen, at which Judge Hill and Dr. Lowe will be present.

Following this in New York, Monday, Jan. 12, there is coming a dinner about which most interesting rumors are afloat. One of our Western men of great influence is coming. He has a challenge to make to the whole denomination. Something dramatic, startling even, and yet big and permanent, seems to be on the way. No pressure is going to be exerted on our wealthy people for money, but there is strong pressure being exerted to get personal service, and it is succeeding. If we get a big enough idea and a new vital interest and enthusiasm, money will take care of itself.

The Reconstruction of Theology

VIII. The Spiritual Authority of Christ

John Murray Atwood

WHAT do we mean when we say, "We believe in Christ," or "We believe in the Spiritual Authority of Jesus?" Do we imply that we accept everything that is attributed to Jesus in the Gospels? A prominent Methodist clergyman—who has become the dean of a Southern theological seminary—once remarked to the writer that he was not one who played fast and loose with the New Testament record of Jesus. That is, he took it as it was, not rejecting what was distasteful and accepting only the pleasing portions.

The Christ of Faith versus the Christ of the Letter

Such a stand seems courageous. But we wish to show that it is not evidence of true insight, consistency or courage. Real faith in Christ is not an affair of determining as accurately as possible what Jesus probably said or did, and then holding firmly to that. That is purely an intellectual matter, whereas true faith is concerned with the heart as well. The only Christ in whom one genuinely and sincerely believes is the Christ who has thoroughly won him. Needless to say, the Christ to whom people, orthodox or heterodox, are thus actually drawn is not the Christ according to the strict letter of the Scripture. This may seem a surprising statement. But a little analysis and study of people's belief in Christ will make it apparent.

Some years ago, Dr. John Watson (Ian MacLaren), in his book, "The Mind of the Master," proposed a creed based on the Sermon on the Mount.

> "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God."

That met with general approval as ideal, but the editor of the *Christian Register* moved to amend by substituting for the clause, "I believe in the words of Jesus," "I believe in the Spirit of Jesus." This suggested amendment found no support at the time, but it touches the heart of Christian discipleship. Not that any one might not give assent to words of Jesus, but by subscription to such an assertion as "I believe in the words of Jesus," one agrees to any sayings purporting to come from Jesus. Before any one can say that he accepts the words of another—no matter who that other may be—he must call them up in the court of his own conscience, and if there they fail to win his adherence, to say by subscribing to this declaration that he does accept them is to be dishonest. The letter kills.

The Strict Letter of Jesus' Words Uncertain

One thing which the critical study of the Bible has done for the intelligent scholar is to emancipate him from bondage to the letter. It has shown beyond a doubt that comparatively little of the words and deeds of Jesus have come down to us, and that little perilously by way of oral traditions for one or more generations, before ever they were committed to writing. Further, it has made clear that, even after the gospels were written, they were subjected to quite free handling, copyists and editors, presumably with perfectly honest intent, endeavoring to correct the manuscripts according to their own convictions of supposed better information. All of which teaches—what? That we can not rely on the exact letter of the account of Jesus' sayings—we can not be sure as to that—but rather must depend on the spirit of Jesus.

Consequence of Slavish Adherence to the Letter of Jesus' Sayings

Now by the "words of Jesus" we understand *reported words*. There may be some who have never had any trouble with these. But some of us are frank to acknowledge that we are not of this number. That we do not understand any saying is certainly nothing against it: it may be true. But if we *do* comprehend it, and our heart, enlightened and Christianized, rebels, what then? If the civil law requires us to do what our moral judgment condemns as wrong, we are in moral bondage. Similarly, if we feel constrained to agree to certain ideas because attributed to Jesus, but by which our hearts are repelled, thus to say we accept them is to be untrue. Morally, we are slaves.

Why is it that so many piously have accepted irrational, immoral and even fantastical doctrines—endless punishment, the second coming of Christ, the unpardonable sin, etc.? Why, they say, they square with the teaching of Jesus! There is no more remarkable instance of this than the case of Dr. Behrends, Dr. Cadman's predecessor in Brooklyn. Owing to an attempted revival of emphasis on the old dogmas, he with others was urged to preach on these "fundamentals." He complied, and, referring to the doctrine of endless punishment, he remarked that his heart cried out against the dogma, but "there were the words of Jesus." (Matt. 25 : 46.) Now it does not matter for the purposes of this argument whether Jesus ever said these words or not, whether Dr. Behrends' interpretation was correct or not, whether they teach endless punishment or not; for that man to say he accepted what his heart denied was not to be honest and sincere with himself. The letter kills.

Hard Sayings in the Gospels

It has often been asked: What are you going to do with this or that scriptural passage, as, for instance, the teaching of the unpardonable sin—a supposed "poser" for any one entertaining the larger hope. For the implication is that one must either accept the supposed doctrine or by some expert exegetical jugglery explain it away. But, as a matter of fact, he may not recognize the necessity of any such dis-

junctive, either-or, proposition. He simply may not believe the teaching. In truth, for many of us there can be no such thing as an unpardonable sin. For it is a matter of law that sincere repentance is *always* followed by forgiveness. But if people pursued this course of questioning, they might be bringing up passages or sayings that have often perplexed men; and if these latter adhered to the letter of Jesus' reported words, it not only might distress them, but might rend their Christian faith and drive them out of the Church, or into that fold where all questions are answered for them.

But if they stand on the principle which we are advocating, they are not so bound. Any one can collect all the hard sayings that can be found in the Gospels and hurl them at them: they can not injure or even affect their faith in Christ. For they hold not to the letter of the reported word; they stand on different ground—they believe in the spirit of Jesus.

The Spirit of Jesus Known through Favorite Sayings

It will be objected that the only way one can know of the spirit of Jesus is through his reported words and deeds. But it is to be noted that it is not *any* recorded sayings, or incidents *taken at random*, that have given men their knowledge of the Christ who has won their faith and love. If they depended on reported words like some of the discourses on the judgment, the story of the barren fig tree, the courteous (?) remarks of Jesus to the Pharisee who was his host, the comment after the return of the seventy —"Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven!" etc.—they would never come to know or love Christ. It is not these, but *favorite* sayings attributed to Jesus that have won people to him and to his spirit—the parable of the Prodigal Son, of the Good Samaritan, the Beatitudes, the Golden Rule, the Sermon on the Mount, his words of forgiveness on the Cross, his justification of his friendship for the sinful and the outcast, and so on—it is such as these that in spite of reported words that repel men have given them their idea of the real spirit of Christ, and drawn them to him. And until they are *thus* attracted and their affections captured, they do not really believe *in* Christ.

It is exactly here as with those friends or any in our household whom we truly love and believe in: it is not everything and anything that they have done that has attached us to them, but rather those better acts and thoughts that we feel are revelations of their true spirits, in spite of other deeds that have perhaps troubled us at some time. Dr. Lyman Abbott once said that when he heard any widow say of her deceased husband, "He never spoke a cross word to me," he always blessed her for her short memory! What she holds in loving memory is his true spirit, revealed in worthy acts and words.

Illustrations could be multiplied. But thus it may be understood that while the record of Jesus' life is fragmentary, though there are unquestioned inaccuracies in it, though there are some things told not in accord with our own best *Christian* ethics, nevertheless, in spite of these things, one is able to apprehend here a certain notable divine spirit—that of an unselfish, humble, courageous lover of the truth and servant of his fellow men, which lays hold of our imagination and wins the affection and allegiance of our hearts as the greatest and most divine we have ever known.

The Christ of Faith One with Our Conscience

When we are thus won to the spirit of Christ and to faith in him—and until we are we do not really believe in him, all profession otherwise is self-deception or cant—this Christ becomes one with our own better selves. It is not any question of obeying some external Christ who lived nineteen hundred years ago in Palestine, of a conflict between our conscience and Christ. This spirit is now identical with our conscience. It is throned within us. Our inner guide is a Christianized conscience. In other words, it is Christ in us that is our authority. Moreover, when once this spirit comes to us thus, to take up its abode within us, as the Spirit of Truth, it will, if we heed it, guide us into all truth—truth within the Bible and without, truth in all literature and life.

The Proof-Text Method Opposed to This Spirit

The day of the infallible Bible is passed. With it must go that habit of employing proof-texts to establish or bolster some doctrine or act, as if the fact that it is from the Bible were enough to validate it as true, without ascertaining first whether it is in accord with this spirit of Christ in which we believe. If we accept it it is because of its harmony with that, not because it is in the Bible or attributed to Jesus. And if we reject it, whether in the Bible or associated with Jesus' name or not, it is again because it is contrary to this inner spirit of truth—the Christ whom we have come to reverence and love.

A Classic Instance

There is a story that some one has added to the Gospel of John and is very unlike the rest of that evangel. It is that of the woman taken in adultery. We say "added," for none of the most ancient of the manuscripts of the New Testament contains it. So it must have been inserted at some date subsequent to the writing of these manuscripts—after the fourth century. For this reason Dr. Goodspeed omits it from his translation. But from the religious and even historical standpoint such an omission is a mistake. For the story, wherever it came from—possibly from the Gospel to the Hebrews—bears the mark of genuineness. Why? Because it is quite in harmony with this spirit of Christ which we have apprehended in the Gospels and in which we truly believe.

Christ against Himself

Theodore Parker once said that Jesus made mistakes in his preaching, and cited that on endless punishment, as based on the words in Matthew (25 : 46) already referred to, which have been almost endlessly discussed by Universalists and their opponents. Some may rise to argue that this saying does not signify everlasting punishment, as if the letter of it were a life and death matter. But suppose that Jesus said it, and meant endless punishment, would any informed with this spirit which we

have endeavored to set forth accept the teaching? Certainly not. For it is contrary to that Christ spirit that has won our affection and allegiance. In other words, it would be Christ against himself. The only Christ we believe in and love is this highest, truest Jesus.

The Ideal Christ and the Historical Jesus

It will be charged that the Christ of whom we are writing is not the historical but the ideal Christ. Very well. But who is responsible for this ideal? Who first revealed that spirit to us? It was the historical Jesus. He has taken us up the mount and shown us the divine ideal, and we, as we take or reject this or that, are simply striving to be true to this better spirit that has so completely made conquest of our minds and hearts.

In one sense it is fortunate that the record of Jesus' life is imperfect and inaccurate, for thus we are thrown back on ourselves, to use our own conscience—Christ within us—to judge what is and what is not in accord with this spirit; and so, paradoxical as it may seem, we may come to know Christ the better and obey him more intelligently and sincerely.

A Lay Sermon

Frances B. Damon

Canst thou by searching find out God? Job. 11 : 7.

LET us go down to the sea, where soft, iridescent waves break upon hard, unchanging cliffs. Or to the dark pool in the heart of the forest. Or to the stream that pours its foam headlong over jagged rocks, and rushes in and out of deep-hidden coves, and, suddenly hushed, slips silkenly along its course, reflecting and repeating every stone and shrub upon its bank. Or even to the little chattering brook let us go, and, thrusting our hands into its gentle current, feel it rippling softly, surely, between our fingers, and away.

What two things can differ more than wave and cliff? The one soft, the other hard; the one flexible, the other unyielding; the one incessantly in motion, the other fixed and steadfast. What can the cliff and the wave have in common? We are scientifically assured that they have the entire material universe in common. They were made in the same elemental mill, woven of one material. All—the lap of the woodland lake, and the leaf that rustles above it, the reflection in the stream and the thing reflected, the water in the brook and the hand through which it trickles—all are parts of the same puzzle, pieces of the same pattern, shreds of the same fabric.

You and I know this to be true; yet how strange and unbelievable! How magnificently inconceivable the richness of this relationship! We look from the grim boulder to the heavens that shine above it, from the old black shanty on the hillside to the supernal blue into which it thrusts its swarthy roof, and it takes our breath away to think that rock, shanty, and sky are differing mixtures of the same substance.

All things are possible because all things are related. Even good and evil have relationship. It has often been remarked that niggardliness, cowardice, bigotry, stubbornness, are but exaggerated phases of thrift, caution, conviction, and firmness. Good and evil, the rough-hewn and the ethereal, are from the same original treasure-house.

Were it not for the universal relationship all things could not be possible, but all things are not possible solely through the universal relationship. Something else is required. Let us go to find it.

Take notice of an apple-seed—a simple, smooth, plain, dark little seed. And here is a button—a simple, smooth, plain, dark little button. The apple-seed doesn't look any more alive than the button. If I drop the seed and the button into this tiny tin box, and shut it up, and put it away, though the apple-seed should stay there while kingdoms crumble into dust it would put out no sign or hint that it possesses any more activity than the little button which has lain unshriveled beside it. We know—because we have seen with our own eyes and heard with our own ears—that in this little apple-seed is an apple tree. It doesn't look like it. But we know in this snug little pointed, polished thing exist trunk and twigs, bark and sap, leaves to rustle in sun and rain, blossoms of pink and rose, honey for the bee, nesting-places for the birds, and hundreds of globes of shining fruit. We know that all these, and all these multiplied and re-multiplied—not only one apple tree but generations of apple trees—are safely hidden in this one little seed.

That but depends, you say. If the seed is given to the soil then heaven and earth will unite to release from prison the apple tree, and to nourish and develop it. You recall those tender, trustful words of Lowell—

> ". . . The whole year long I see
> All the wonders of faithful Nature
> Still worked for the love of me;
> Winds wander, and dews drip earthward,
> Rains fall, suns rise and set,
> Earth whirls, and all but to prosper
> A poor little violet."

Poet, or violet, or apple-seed, as the case may be. Though a child knows it is true, yet, when you stop to think of it, how remarkable it seems that if you shut the seed in this small tin box, and put it on the window-sill, in the cellar, or even in the earth, no magic is at all likely to release the apple tree. This little box can hold the universe at bay. The great sun can not reach the seed, nor can wind or dew or rains have any power over it so long as the tin box remains a tin box. Everything exists in abundance to germinate this seed, yet it can no more be helped by any of them than a tub can be filled when the water-pipe is turned an inch or two—only an inch or two—outside the rim of the tub.

Here then we come upon the missing factor—the something besides relationship. Every product, every development, every creation and re-creation, all unfolding and flowering and fruiting—all—all that we commonly call life, is due to this one thing

more than relationship: to co-operation, to acquiescence, to likeness. Without it, the apple-seed remains only an apple-seed; the earthly mind, only the earthly mind. There is elemental relationship between the tin box and the apple-seed, but there is no intercourse, no acquiescence of being. The good brown soil is calling to the apple-seed, saying, "As the bough gives itself to the gale, as the ship trusts itself to the wave, so give yourself and so trust yourself to me." And unless the seed is given to the earth, how shriveled its destiny! Take notice as if you had never taken notice before, how futile is all existence that is not acquiescent to what is meant for it.

A child may grow to manhood, be a university graduate, enter into society and into business, accumulate riches, found a family, make a name, without knowing God by the process of taking personal notice. To know by heart the story of Jehovah as told by the Hebrews is not to know God by taking notice. To know Bible and prayer-book from A to Z is not to know God according to the knowledge gained, and gained only, by taking notice. We are kin to God by the universal relationship, but in our personal attitude we may be no more responsive to Him than the apple-seed in the tin box is to the sunlight and the soil, and with like complete annulling of our possibilities. The infinite pervasive Spirit may be calling in the language of love or of law, "Give yourself to me; as the bough gives itself to the gale, as the ship trusts itself to the wave, so give and so trust yourself to me."

If we are imprisoned, whether walled in by unyielding circumstances or by an inert, unacquiescent will, the Divine Impulsion is impotent in our behalf. So long as we are shut away from the Element in which we are fitted and fashioned to live, move, and have our being, whether in the little tin box of self or in the grim goal of circumstances, expansion is denied us: we *can not* unfold and blossom and become a part of the Life of life.

Robert Louis Stevenson felt this in relation to his writing. He wrote to a friend:

> "Art and Blue Heaven,
> April and God's larks,
> Green reeds and the sky-scattering river.
> A stately music.
> Enter God!
> "Ay, but you know until a man can write that 'Enter God,' he has made no art."

But suppose the writer is not sure there is any God to enter? Suppose the little human apple-seed does not know that there is anything anywhere greater than itself? Suppose a man has never taken notice of any power or presence in his surroundings that he is sure he can call God? There is a line from an old Hebrew song or psalm that I have often repeated to myself, which *suggests* a way out of this not unreasonable uncertainty. This is the line: "Be still, and know that I am God." That is, be still, and by being still *know*. It does not matter that this line is found in the Old Testament. Wherever it might be found it passes on to us the thought—probably the experience—of some brother soul groping after a higher and better and wiser than himself! He had searched for God through science and philosophy, through history and tradition and holy writ, through ritual and fast and penance, and had come back battered and bruised and dissatisfied, lonely and sad and empty-handed. It had come to pass, perhaps, as he sat thus by himself, wan and hungry and overwearied by much speculation, he suddenly heard from the inner silence the appeal: "Be still. Still from thy dread and thy doubt and thy searching. And thou shalt *know*—Me."

It may be that the man rested awhile in that experience, and bent himself more hopefully and effectually to the burden of his day. But when a strangling sorrow came upon him, he rebelled in good honest fashion, and fought bloody battles with reason, now gaining, now losing, now gaining, now losing, round after round, till, faint and spent, neither victor nor vanquished, he heard again the Voice: "Be still. Hush! Reason can not satisfy thee. Thou art too closely kin to the Eternal to be satisfied by reason alone. Be still. It is *only* by being still that thou canst know."

He was still; and by being still he saw that since God *might* be it was only by assuming His existence that man could be in range to receive any possible evidence. If we would know whether by any possibility a God exists we must first assume His existence—we must *make believe* that He is. Unless we first *make believe*, we can not come to *know*. "It is no shame to act as if a thing were which can not be proved," says Richard Burton, "for upon such confidence all life moves, whether in practical affairs or the sternest method of logic." The road that Science has ever traveled is the road of make-believe. Nothing can be proved to be unless we first assume that it is. Every fact that has been established was first erected on a hypothesis. "The most that can be said of any scientific hypothesis," says Hudson, "is that everything happens just as though it were true."

We throw out the line of theory into the void—into the utter darkness—and if the line catches and holds, we claim that something is there. We make a conjecture, we guess a guess, we dream a dream, we project a possibility, we launch a theory, we make believe something is true; we try it, we test it, and if the result is satisfactory, if the theory works, we call it true. There is no other way to establish any fact in any known field of adventure. The road of make-believe is the road every foot has traveled that has reached the height of discovery or of revelation. Kepler, Columbus, Paul, were among the thousands that trod the make-believe road. The voice of science speaks the same tongue as the voice of the inner oracle. It is the same voice that was heard by Lady Somerset when she walked in the garden as she was beaten about by many doubts: "Act as if God were and you shall know He is." By this assumption man places himself in the only relation to a possible Divinity whereby he can receive from that possible Divinity. He gives himself to the Divine, the Unseen, the Eternal, as the seed is given to the soil—to see what will come of it.

If we make believe God is we must act as if we believed our make-believe. "It is by living the life that *implies* God and Immortality which makes you

sure of God and Immortality." So wrote Washington Gladden out of his own experience. If we live the life that implies God, if we are indeed fair and honest in our make-believe, we shall take notice of God's whereabouts; we shall listen—listen—for the Voice.

"Be still, and know that I am God." Be still, and, by being still, *know*. Be still, and learn the Eternal Mind, the Universal Wisdom. *Only the Universal Wisdom can fit the particular need,* and only by being still can we receive from the Universal Wisdom. "When that which is perfect is come that which is in part shall be done away." When our stillness is such that our own broken bits of wisdom cease to glitter before our eyes and to bewilder us, when our stillness is such that our own desires cease to clamor for attention, and our own plans and purposes are for the time forgotten, then that which is in part is pervaded and transfigured and done away with *as a part* by that which is perfect and universal. We sink into the background of the universal and eternal, and blend into its beauty and harmony. We become not simply parts but parts of a whole. Our little jagged but bright and precious fragments of knowledge are mosaicked into the universal magnificence. By giving up, we gain. By letting go, we receive. By hushing our noisy personal life, we hear the Life eternal and compensating. "Be still, and know," not simply that God is God; but by being still know the mind of God in relation to whatever is the immediate and particular need.

We will take the road of make-believe. We will cry, "Here am I," to a possible God, a possible Father, a possible Friend. We will see what shall come of it. Like the old Hebrew, at the end of much trying, of much threshing and flaying, we shall find nothing so simple, so safe, so sure, so suggestive of balm and hope and guidance and an exhaustless restoration, as to "be still," and, by being still, to *know*.

Dexter, Maine.

III. Christianity as a Power for Life

Daniel Evans

THERE is much interest in, and conference about, "Christianity as a way of life." Socially-minded and public-spirited men and women gather together to exchange thought and to seek clarification of mind about the great needs of our collective life. They are all profoundly impressed and greatly disturbed by social and national conditions. These conditions contradict their ideals, and are in glaring contrast to the teachings of Christianity. The unfavorable economic situation, and racial prejudice, and national selfishness, give them great concern.

It is felt by many that the great need of the day, the world over, is to take the Christian principles of life and apply them in our social and public life, as they have been applied to individual life, and thus make for a Christianized social order. The "Copec" movement in Great Britain, and the various Fellowship Groups in our country, disclose this profound interest and concern.

It is instructive to note that both in England and in our country certain persons raise very serious and searching questions for those in these movements. They feel that it is not enough to discourse about Christian principles, nor to show that Christianity is a way of life. It is also necessary to have spiritual power for the realization of the Christian principles in individual and social and public life. The prior question is whether the Churches have the spiritual resources, the moral energies, requisite for changing men and conditions, and inspiring them to do their social and national tasks. Thus a writer in the *Manchester Guardian* asks:

> Whether there is in the Churches to-day the necessary spiritual power to bring these ideals into being? If the resolutions passed at the Copec Conference were acted upon, they would involve something like a change in human nature. . . . So the question whether there is in England to-day the necessary spiritual force to effect the change is important.

And Herbert Croly, in an address delivered before the Mohonk Conference on the Christian Way of Life, and published in the *New Republic*, said the question was more important for the American Conference and gave it as his opinion that:

> Popular Christianity of to-day, notwithstanding its services to the moral standards of the community, is not capable by the use of any of its customary methods of effecting the profound alteration of human nature which seems to be demanded. . . . The spiritual insight and energy effective for the purpose does not exist. . . . The problem of the Conference is to suggest some way of calling to the assistance of Christendom a substantial increase of spiritual aspiration and energy which, if it could be evoked, would invigorate and reconstruct human life as a whole and in all its expressions.

We are grateful to these two persons for raising the prior question, and confronting us with our primary task. Social interpretation is good; social diagnosis is necessary; social prescription is useful, but the most important thing is social power; the power to recover, recuperate, live, work, progress, fulfil. Redemption by dogmas, or resolutions, or discussions, can not be made effective; it must come by spiritual power.

Where then shall we look for this power? Mr. Croly seeks for it wholly, as far as his paper shows, in men alone. He has recourse to the new knowledge that psychology gives us. There are forces in human nature which need to be and can be released, and the method of their release is now disclosed by psychology. This is a needed emphasis over against the old traditional dogma that men have no power in themselves, and their energies even if and when generated are not for the fulfilment of life in this world. It is all to the good to have the human sources of power disclosed, and there are in human nature great powers not yet released. Dynamic psychology has much to teach us.

There is, however, another resource at our disposal, far greater, and more inexhaustible, than our human energies. It is the power of God. The Christian doctrine of the Holy Spirit means that there is a spiritual power, not ourselves, which makes for righteousness, in and through all lives. The Christian religion is essentially the religion of spiritual power. It creates in men the experience and consciousness of new moral energies. It awakes latent forces; it releases inhibited impulses; it makes men strong, capable, masterful. Men are energized and dynamized by it. The ultimate source of this new energy is the Spirit of God. The divine dynamic of life is our resource for the change, invigoration, and the reconstruction of human life as a whole and in all its expressions.

The progress of civilization depends upon the resources of power which men can avail themselves of. The problem of power is the greatest problem in civilization. Recourse is had to wood, coal, oil, electricity, water, air. In the higher life of civilization recourse must be made not only to human beings with their latent and patent forces, but also to the Divine Spirit. Here is our greatest power available for each and all men, and exhaustless however great the human demand made upon it. It can be made available by the same method as that by which all moral energy is transmitted; by the recognition of its moral nature, by the proper use of it, by the high endeavor to devote one's life to the greater ends of society, and by the communion of thought and will. If we fulfil the conditions perfectly and use the power rightfully, we shall receive the Spirit and our own souls thus become effecitve.

The Christian Churches are more than humanistic agencies; they are also, and first of all, divine agencies. They are set in human society as the powerhouses for the Christian Way of Life. They generate in human nature new powers for life. They energize human beings for their high tasks. They recharge men and women who have used their energy in social service. The Churches began in the power of the spirit; they have continued through the centuries in that power; and they will remain divine agencies for human life only as they themselves keep in touch with the source of all power, in the Holy Spirit of God.

Behind the Doors Where Books Are Made

An Interview with a Leading Publisher

Edward H. Cotton

EVERY one reads books. How many know how books are made? The story of the book from the time the author conceives the idea until the reader takes it from the library or buys it at the book-shop, has a romance quite apart from the romance between the covers.

Many are now thinking about books as Christmas gifts. The story, therefore, of their manufacture should be especially welcome. This narration can best be done by men whose profession it is to get books, make them, and sell them to the book-stores. Prompted by this conviction, I climbed Beacon Hill, Boston, and called at the publishing house of Little, Brown and Company, now housed in the stately old building known as the Cabot mansion, standing but a step from the State House.

It was in 1784 that Ebenezer Batelle began to sell books on that part of Washington Street, Boston, Mass., between School and Eliot Streets, then known as Marlborough Street. Three years later Benjamin Guild took over the book-store, held it five years, and sold it to Samuel Cabot. In 1797 William P. Blake and Lemuel Blake succeeded Mr. Cabot and began to publish books as well as to sell them. From these unpretentious beginnings, the substantial firm of Little, Brown and Company developed. The company moved to 34 Beacon Street in 1909, where it now is.

In the last sixty-five years, the house has published a number of well-known books, and introduced to the world of literature several famous authors. The house published "Plutarch's Lives" in five volumes in 1859. Six years later it brought out "Pioneers of New France," Francis Parkman, the first of twelve volumes by that great American historian. Others on its list have been "The Influence of Sea Power on History," Captain A. T. Mahan; "Quo Vadis," Henryk Sienkiewicz; Fannie Farmer's "The Boston Cooking-School Cook Book;" "The Broad Highway," Jeffery Farnol; "If Winter Comes," A. S. M. Hutchinson; and "The Supreme Court in United States History," Charles Warren. This book was awarded the Pulitzer Prize in 1922 for the best book on the history of the United States. The firm also has the distinction of having published between 1919 and 1923 as many novels which sold over 10,000 copies as sold under 5,000. This deserves consideration in view of the fact that the greater number of books, fiction and non-fiction, published in the United States, sell under 1,500 copies. Among books of distinct worth the firm has published this fall are "Memories and Adventures," Sir Arthur Conan Doyle, a remarkable autobiography of the creator of Sherlock Holmes, and "The Slave Ship," by Mary Johnston. It also brought out in October "The Passionate Quest," E. Phillips Oppenheim's ninety-first work of fiction.

All about, as I entered the old Cabot mansion, were books. Enlarged illustrations of scenes in the various publications hung on the walls, and a distinctly literary atmosphere was perceptible. In those rooms, some of the leading books of the generation have been made. Author's names, unknown, have come in there attached to manuscripts, and gone out to find fame on both sides of the Atlantic. The statement may be made without fear of refutation that a substantial publishing house, aiming to publish good books, exerts an influence on the community equal to any, since the greatest community of all is the community of good books.

The person who presides over the editorial department is Herbert F. Jenkins, one of the five directors of the company. He was sitting at a desk, about which were evidences of book-making. A mass of correspondence and reports from professional manuscript readers were before him, while a row of new books in fresh paper-jackets lined the top of the desk.

"I was getting together facts and figures against your coming," he remarked with a genial smile, pulling out the desk-slide that I might have a place on which to write. That may seem a trifling thing, but a solid support on which to take notes is a courtesy every interviewer profoundly appreciates. "I didn't know exactly what questions you might ask, but these computations may help."

"I want the story of the book from the time it leaves the author until it is displayed in the window of the book-shop," I replied. "When a person reads a book, subconsciously, he would like to know how that book was procured from the writer, how it was manufactured, and the method employed in its distribution. So let's begin with the author, himself."

I was once getting material for publication from Sir Harry Lauder. He was eager that every phrase be written down correctly, and that I get the exact thought which was in his mind. I think Mr. Jenkins felt the same way. He made statements with care, gave me time to get them on paper, and welcomed interrupting questions. He talked for an hour, speaking from wide experience, and with concern that each point under discussion be adequately handled.

What he said will come with new interest to general readers because he explained much that hitherto has been confined to author, publisher, and bookseller. His story needs no embellishment. I am going to let him relate it to you as he did to me that November afternoon in his office, with the memories of a great publishing house, having traditions of book-selling and publishing of a century and a half standing, clustering about us.

"Last year," he began, consulting figures, "the publishing houses of America published 8,863 new books and new editions. Of that number we published under one hundred. One or two American firms published as many as 300, but that larger number may be explained by the fact of their alliances with English houses, and that they brought out many editions of old books.

"As many as 1,000 manuscripts come into our office each year seeking publication. Of that number we publish something less than one hundred. Six out of seven of these come from authors of books previously published by us, from literary agents, from English publishers, or are written at our solicitation, leaving one-seventh of the books we produce to be selected from manuscripts which drift in unsolicited. That means that while every manuscript we receive gets careful attention, the chances of its being available are exceedingly small. Our policy is to confine our publications to well-defined limits, limits in which we have had more or less success in the past. We publish no new volumes of poetry, no medical books, no religious books. For instance, should we get a volume of sermons we would reject it, not because it would not make a good book, but because we have no religious line. We do publish law books and educational books of merit.

"Now every manuscript we accept, we accept on a royalty basis; that is, we assume the entire cost of publication, advertising and distribution, and pay the author a royalty, let us say of ten per cent on the retail or published price of the volume. We accept it thus for this reason: we do not care to bother with books sure to have limited sales. For instance, a writer brings in a biography of a member of his family. The work may be a creditable one. Its publication would please grandmother and the cousins; but, should we take it, we would have to go through the same motions for 500 copies that we would for a new life of Robert Louis Stevenson in two volumes that would sell 2,000 copies and retail for $8. The struggle in this office is to keep down the number of books published. Booksellers are constantly urging us to do this, saying they have too many volumes now on their shelves for which they can find no market.

"As soon as an unsolicited manuscript comes to us we record it, and a reader examines it with care. The reader then submits a typewritten report. If the report is unfavorable, the book is usually returned to the writer at once. If favorable, another reader examines it, on the strength of whose report we may, after reading it ourselves, conclude to list it for publication.

"But frequently it happens that with a good book manuscript before us we can not take it, owing to conditions in the book world, the number of books on our list, or something which has happened with a volume of similar character immediately preceding. I can illustrate what I mean by reference to children's stories. We publish all the Alcott books and the Burgess Bed Time Stories, popular and salable material. For that reason we get a great many manuscripts of children's stories. But the market to-day is glutted with children's books of all prices and all kinds, so that it is increasingly difficult to sell them. When we have a dozen such books on one year's list, obviously we can take no more because we could not dispose of them.

"Please do not conclude, however, that there is no outlook for the unknown writer. Publishers are constantly alert to discover men and women who can write with distinction. Each year this house intends to introduce to the reading public several new novelists. We do so, though, at a certain risk, for there is no way we can tell how the public will take the new author. But it is part of the business; and most publishing houses are doing it. For example, this year a novel in manuscript came in called 'High Fires.' The author, Marjorie Barkley McClure, was unknown. It came unsolicited, was read by two or three readers who became enthusiastic over it, and was published. It has gone through four editions, and may be called a very successful book.

"The only way we can sell the work of an unknown writer is to endeavor to arouse enthusiasm about his work, commencing with our own salesforce. Several months before publication we begin to send out advance notices, and to advertise it to

the trade. Later we send advance copies to book and department-store buyers, and to influential persons for their opinions. Frequently, then, the book will fail; many booksellers will not purchase a sufficient stock; the public will not buy it. 'High Fires' was a well-told story of the conflict between the older and younger generation, and caught on because of its universal appeal.

"You often read on the copyright page of a book that it has gone through two or more printings. The phrase is delusive, for 'printing' may mean 500 copies or it may mean 50,000; it all depends on the number of copies the publishers think the trade will demand.

"Once we decide to publish a book, a contract is drawn up which is signed by author and publisher. This contract includes the matter of royalty, which is payable semi-annually, a provision that the author must pay the cost of excess corrections made after the book is in type, and so on. The manuscript is edited for the printer in accordance with our office style of spelling and punctuation, a specimen type page is made so that the length and size may be determined, the entire manuscript is set, and proofs sent to the author for examination.

"A few publishing houses have their own printing plants, but most of us have outside book-printers who do the work for us. The galleys are made into pages, and electrotype plates prepared. The book is printed from these plates. The printed sheets are then sent to the bindery for the cloth covers. Artists are employed to illustrate the book if it is to have illustrations, and to provide a cover design. Much attention is paid to the paper jacket; it is made as alluring as possible, and advertising matter describing the contents in appreciative terms is printed on it, with an illustrating symbol or motive of the story. The tendency to-day is away from illustrations on the jacket, and toward something emblematic of the theme of the book. For instance, in 'The Slave Ship,' by Mary Johnston, just published by us, you will see a row of ship's lanterns. Unless the work is that of a well-known author, the purchaser gets his first impression from the paper cover. It must create the desire to examine the volume.

"You have asked about the costs of publication and the number of books we sell. We should sell at least 4,000 copies of a novel to get back the actual investment. The majority of novels published in this country are unprofitable to the publisher. Why? For various reasons. The publisher may be continuing with the work of an author on terms which make it impossible for him to realize a profit, or the book by the new author may, and frequently does, prove unremunerative to the house which brought it out. There is competition between houses to get the work of new and promising writers, and we take chances."

I could believe Mr. Jenkins, in view of a recent statement in Brentano's *Book Chat*, to the effect that the actual profit to the publisher on a novel that retailed at $2, after author's royalties, costs of paper, printing, binding, overhead and advertising were met, was *four cents per book*, on the first 3,000 copies. The profits increase, however, as the book goes through further editions.

"In addition," continued Mr. Jenkins, "to established English writers, most of whom do business through shrewd literary agents, we must make a heavy advance payment on account of royalties, which sometimes leave us with an appreciable loss. When such an author changes publishers, it may indicate that the house has had to pay such large advances that it can not profitably continue with that writer, or that another publisher is willing to risk a greater loss.

"The number of books we will sell of any one writer is problematical. Let me give an example. In August, 1921, we published a novel, entitled 'If Winter Comes,' by A. S. M. Hutchinson. Mr. Hutchinson had had three novels published prior to that, none of which had been best-sellers. For seven years he had produced nothing. We read the manuscript of 'If Winter Comes' in this office, and, believing it had possibilities, endeavored to sell as many copies as we could to the booksellers before the day of publication. But the best we could do was 7,000 copies. The book-store buyers would not take a greater chance. The reviews were favorable and appeared promptly. The public liked the book. Every one began talking about it, for in Mark Sabre Hutchinson had created a human character, one in whom people saw themselves reflected. By the end of the year we had sold a quarter of a million copies. Second-year sales brought the total to 400,000, and the book is still selling. It has now gone into a cheap edition, a matter which demands further explanation.

"Two publishers in this country make it a business to secure the cream of popular fiction in cheap or 'popular' editions. They contract with the original publisher to lease the plates, and print, bind, and market the book under their own imprint for 75 cents as against $2, the usual price for the original. 'If Winter Comes' came out in a cheap edition about the time moving pictures of the story were released. In this case, the picture was faithful to the book. The 'popular' edition, furthermore, was a photo-play edition, and was illustrated with pictures taken from the play. All this meant prolonged life for the work. Mr. Hutchinson was two years writing the volume, and he did much revising, for he is that kind of a writer.

"It is by no means unusual for writers to have difficulty in finding a house which will publish their work. The early efforts of Joseph Conrad were unsuccessful, and he changed publishers several times before finding a permanent one. Sir Arthur Conan Doyle's first stories about Sherlock Holmes were rejected by a number of houses, being finally taken by a firm which handled cheap, sensational fiction. This firm paid him twenty-five pounds for the copyright.

"If we sell 10,000 copies of a novel, we conclude we have made a fair sale; 25,000 copies means a real success; 50,000 copies means a best-seller.

"The selling end is a department in itself. We employ all means at our disposal to place the book before the retailers in order that it may be in their stores on the date of publication. Advertising and reviews help, especially if the reviews follow at once.

Adverse reviews do not injure a book unless there are too many of them. But the most important factor in selling is the word-to-ear advertising. A person who has read the work and tells his friends that he likes it is the publisher's best asset."

With all its ins and outs, Mr. Jenkins likes the book-making profession. That was evident from his increasing enthusiasm. Finding him in earnest to have the public know that the book it reads is something more than so many words, pages, and chapters, I ventured to ask if authors and publishers were controlled chiefly by the commercial instinct.

"I believe our writers give us the best they have," he replied. "Naturally and rightfully the author expects compensation. But he must write what he wants to write and how he wants to write. It is not advisable for the publisher to prescribe his work. In no other way can he succeed. Our intention is to give the public as good books as we can get. We, too, must earn a living. But after all we have our ideals.

"As to the outlook for the future, I think small booksellers are going to continue to start up all over the country. Books are being sold in drug-stores and other places where they were not formerly sold. In other words, we are getting a wider distribution of books, but not so wide as we should have in view of the increase in population."

I did not say it to him, but the thought occurred to me that this man who has helped to raise so many writers from obscurity to fame, whose firm has given the reading public so many books of merit, should some day sit down and write a book himself, telling us how he did it. We would read what he had to say, because he and his fellow-publishers would have had as much influence as any men in shaping the trend of the public opinion of their day.

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Our Prayers Together

Margaret Denton

CELEBRATIONS which have long been dear to people's hearts often become so thoroughly a part of their daily experiences, so transformed and altered throughout the years, that frequently the real occasion for the festivity is completely forgotten and the observances are consequently incongruous.

When we recall Christ's life, however, it seems particularly fitting that we should commemorate the day of his birth by giving gifts. It is not the treasures of the wise men, gold, frankincense and myrrh, so humbly laid at the Christ-child's feet, that prompt our gifts; it is the spirit of generosity, the selflessness of him who gave not as the world giveth.

In his life as well as in his teachings, Christ emphasized that it is only in our human relationships that we can prove our sincerity. If we preach charity and feed not the hungry, if we speak of forgiveness and cast our stone, if we believe ourselves to be generous and yet are unwilling to give of ourselves freely, we are most deceived. Jesus was essentially practical and he demanded proofs and not professions of our love for humanity.

Christmas should therefore be regarded as an opportunity for the concrete expression of that inner generosity which is not confined to times or seasons and which is ever impartial in its testimony.

Saturday, December 27

He shall not cry, nor lift up, nor cause his voice to be heard in the street. Isaiah 42 : 2.

Our Father, help us to understand that the weapons of Truth are never violence and aggression. Give us the faith and patience to work in quietness for the achievement of Thy ends.

Sunday, December 28

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isaiah 42 : 1.

We thank Thee, God, that Thou hast given us a Wayshower, that Christ so abundantly imbued with Thy spirit might guide man's thought to Thee. We are grateful that Jesus walked the common highways, healing with infinite compassion the woes of humanity.

Monday, December 29

I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Isaiah 42 : 6.

Our heavenly Father, we rejoice that man is never without the comfort and strength of Thy Presence. May we approach that oneness of spirit which made Christ so truly Thy Son.

Tuesday, December 30

A bruised reed shall he not break, and the smoking flzx shall he not quench; he shall bring forth judgment unto truth. Isaiah 42 : 3.

In the hurry and stress of each day may we never forget Jesus' unfailing gentleness. May we understand that we can not judge righteous judgment without a sympathy broad enough to include the frailties of mankind and sufficient love in our hearts to help the weak and sinning.

Wednesday, December 31

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many. Isaiah 53 : 11.

Give us, O God, that true gratitude for Christ's life which finds expression in good deeds. Since Christ leads, may we follow joyfully, thus justifying his consummate example.

Thursday, January 1

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Isaiah 42 : 4.

Lord, when we remember that not one disciple watched in the garden of Gethsemane and that the reward of a life spent in healing the sick and sinning was the Cross, may we have patience and endurance to fight the good fight, trusting always in our ultimate victory.

Friday, January 2

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Isaiah 42 : 7.

Help us, O God, to see in darkness only the opportunity to bring light, in blindness only the occasion for attaining a larger vision. May we achieve that unselfishness of purpose which finds its happiness in freeing humanity from every bond that hinders its growth and development.

Apropos of an Editorial on Tact

Tact!
I'd hate tact if it were tactful.
Tact is what obscures issues, conceals contradictions, and prevents understanding.
When a man has been tactful we get along fine—until I find it out;
And of course I have to find it out before we can get anywhere,
Because if people disagree, they disagree, and no amount of tact can obliterate the difference.
Why should we try to obliterate the difference?
I'll bet all the wooden nickels I own
That most of the world's troubles are caused by misunderstanding,
And how can you have understanding when people won't say what they think?
Tact is the first infirmity of noble minds.
We need clarity, we need to know what the issue is.
Jesus doesn't seem to have been very tactful—
At least I'll bet the "whited sepulchers" didn't think so.
Of course if you aren't going to be tactful you've got to be truthful.
It's all right to call a spade a spade,
But it's all wrong to call it a manure fork.
And then there's such a thing as charity,
This knowing when to speak and when not to speak,
And most of all how to speak,
And acting on the assumption that he who disagrees with you
Is a fool but not a damned fool, an ass but not a silly ass—
That's different.
Clarity and charity—I'm all for them.
But I reiterate what I said at the outset,
This time removing all conditional clauses—
I hate tact!

X. Y.

"Why try to obliterate the difference?" Why, indeed!
But what *is* the difference?
Is it that you have a superior mind and I an inferior,
Or that we do not think alike on some point?
Or, rather, which of these differences seems the more important to you?
Would you rather impress me with your superiority
Than win me to the cause you support?
If so, that is the measure of your devotion to the cause,
As well as of your egotism.
But if you would rather win my support than call me an idiot,
Then you *do* want to obliterate the difference, don't you?
"We need to clarify the issue," true.
But is the issue your intelligence and my lack of it,
Or the matter on which we differ?
"How can you have understanding when people won't say what they think?"
But in saying what you think about the subject under discussion
Need you say what you think about me, too?
And, speaking of getting anywhere,
When you have called a spade a spade and me a pig-headed idiot,
Where does that get you?

F. I. A.

* *

If this be tact, then have I, paraphrasing the words of
M. Jourdain, spoken tact all my life and not known it.

X. Y.

* *

Is it not the very essence of tact—
Tact the most subtle, the most delicate—
Not to be tactful in writing to a man
Who says he hates tact?

F. I. A.

Installation at the Old First Church of Cambridge

NOT many times could a committee arranging an installation service put twelve people on a program in addition to the music, eleven of them ministers, and get through in any decent kind of time. Yet that is precisely what the committee of the First Universalist Church in Cambridge, Mass., did for the installation of the Rev. Otto S. Raspe, Dec. 10, 1924, and scored a success.

They gave a beautiful reception after the services. People greeted the new pastor and his wife, partook of the delicious refreshments, visited with their friends, and got away by 10 p. m. if they wished. It was an amazing exhibition of team work all around.

Mr. Raspe, stricken with the prevailing grippe, had been confined to his home for ten days, but luckily was able to get out for the services. Although he had been in the ministry nineteen years, he remarked, this was the first time that he had been installed, and it looked for a time as if he would lose out here also.

The dignified and beautiful old church was well filled. The choir and organist furnished inspiring music. The congregational hymns, "Go Forward Christian Soldiers," "I love Thy church, O God," and "Coronation," were well sung.

The Rev. Lucius R. Paige, of the North Cambridge Universalist Church, offered the invocation, the Rev. Arthur E. Wilson, Mr. Raspe's predecessor, read the scriptures, and Dr. John van Schaick, Jr., editor of the *Universalist Leader*, preached the sermon. Dr. R. Perry Bush then made a beautiful prayer of installation, revealing clearly why he is so beloved, and why he exerts so large an influence. Dr. Harold

Marshall charged the minister in these eloquent words:

"Charge is altogether too formidable a word for an occasion like this. All I shall presume to do is to remind you of some things that are doubtless clear in your own mind.

"First, remember that your ministry is no longer in the humble West. You are set to a charge in Greater Boston, where all Universalists have John Murray and Hosea Ballou as their fathers in Israel and therefore need no repentance. To remember this will help you to understand many people both in the church and out.

"Second, let me remind you that you are called to be minister of a free Church, and to many people that means freedom to disregard it altogether, but to others, of whom I am sure you will find a goodly number here, it means a dearly-bought heritage consecrated by the martyrs whose death-fires are the torches by which the human spirit has found its way out of darkness into light.

"To remind you, therefore, that the Universalist Church is a free Church is to point at once to the great struggle of its past and its prophetic mission in the days to be.

"But let me also remind you that neither men nor churches gain or keep freedom without fighting for it. I do not know in what measure you might describe yourself by the word pacifist, but I do know that no one can attach any real meaning to that word unless he hears in it and through it a challenge not only for the war to end war, but to enter into that ageless struggle that the soul of man wages against the bondage of things.

"Finally, let me remind you that if you are to truly minister to these people in the spirit of the Galilean, you must lead a lonely life. If you have read—and what minister has not?—Robertson's sermon on the 'Loneliness of Christ,' you will know what I mean. If you will constantly realize that you are to be not merely a churchman but a Christman—which is something different and greater and more difficult—you will know that you are set to travel wilderness ways and dwell in desert places, where not even your nearest and dearest may come.

"Thence, and thence only, can you bring back to these people that bread of life whereof, if any man eat, he shall hunger no more."

Dr. John Smith Lowe followed with a charge to the people, as follows:

"The magic word for the members of this congregation at the beginning of this new pastorate is support. The progress of truth depends upon the support it receives from those who profess to believe it. It wins no victories by itself alone. Truth may languish and die out of man's mind through neglect. If we want the truth, as we see it, to prosper, we must expect to speak for it, plead for it, live for it, defend it—even die for it if necessary. Any idea that receives from its followers an intense, well-nigh fanatical devotion, wins recognition and gathers new recruits. It does not go of itself, it goes because men make it go.

"On the other hand, people are not much impressed by an idea, no matter how sound it may be, if those who are its advocates are half-hearted, indifferent and neglectful in their loyalty to it. Christianity in the early years of the first century after Christ made its way because persecution and death could not weaken the ardor of its converts. They died smiling, singing hymns, and with their Master's prayer upon their lips—"Father, forgive them, for they know not what they do." One weakness of religious liberals is our tendency to settle down to the easy-going philosophy that truth will take care of itself without any effort on our part. We over-work the evolutionary idea of inevitable progress and inevitable perfection. We make it mean there is an irresistible force behind truth, driving it forward to complete triumph. We become so sure of this ultimate achievement that we leave it to work itself out in its own good time. Richard Roberts called this attitude of mind the "nineteenth century myth of progress," and remarks, "The sooner we rid ourselves of it, the better for ourselves and the world." We recall Tennyson's famous line about the "one far-off divine event toward which the whole creation moves." Then we complacently sit back with folded arms and say in effect—if not in words—Very well, if there is a far-off divine event toward which the whole creation moves, let it move. Why should I worry about it? We are prone to take too literally Bryant's great affirmation—"Truth crushed to earth will rise again." In careless fashion we walk off with a bearing that seems to say, Very well, let it rise, there is no call for us to bestir ourselves in its behalf.

"It is a false notion this as to the progress of truth. No truth, however great, has ever gained a place of ascendency in the mind of man and in the life of society except as great bodies of men and women have been willing to get behind it at whatever the cost, and push it with their all. Quite often error staunchly supported defeats the truth and holds almost undisputed sway in human efforts. If you want the truth as you see it here in this wonderful old church to win its way to a position of great eminence in the life of this community and the world at large, you must support it, live it, and rally about it with all the ardor of your being. Do this and your pews will begin to fill up with people and these very walls, so richly freighted with precious memories, will bulge with the glory of your achievement."

Mr. Frank C. Chamberlain used exactly the right number of sentences and made each sentence say something, in extending a welcome from the parish. They would have their troubles and difficulties but they would get over them together.

Dr. Leroy W. Coons, State Superintendent for Massachusetts, was also brief and effective. He said:

"We are the vine, ye are the branches; as the vine can not bear fruit of itself, no more can ye except ye abide in us. Words similar to those were spoken nineteen hundred years ago by the greatest soul humanity has produced. He probably was not thinking of the Church or the ministry as these are known to us. He certainly was not speaking of the Universalist denomination and the church in which we are gathered. I have a feeling that he was referring to every one of God's individual children and the way in which their lives are fulfilled in close association with him. However, what he said is so uni-

versally and so eternally true that it does apply to the thought of this hour and this occasion.

"There is no hope for church or for minister apart from their rightful association. Co-operation is the secret of success. The denomination depends upon its separate churches; the individual church finds it absolutely necessary, if it would even exist to-day, to be associated closely and reciprocally with others of its kind. Isolation is starvation.

"Speaking for nearly one hundred Universalist churches in Massachusetts and for the choice company of at least seventy-five ministers of the faith, I bid you welcome to a place in our fellowship. You, my brother, will not be so lonely as you were in the great open spaces of the Middle West. Here you will be jostled and challenged in a close comradeship. May your association be long with us and may the fine work you did in Brunswick, Maine, and again in Waterloo, Iowa, be repeated here in multiplied power."

Dr. George E. Huntley spoke most earnestly and pointedly. After welcoming Mr. Raspe as his personal pastor, he extended to him greetings from the growing band of men and women who are devoted to the cause of religious education. He expressed the hope that during his Cambridge ministry Mr. Raspe might "keep his senses"—meaning his sense of beauty, his sense of duty, his sense of justice, his sense of propriety and especially his sense of proportion. If all men would retain the sense of proportion, the speaker declared, the Kingdom of Heaven would be complete in an hour, for there would be no more folly and no more sin. The minister, having a due sense of proportion, will study how to divide wisely his time and energy in regard to his study, his pastoral calling, his administrative work, his recreation and all other activities. Such a man will give much attention to the moral and religious education of the young, being free from the sad heresy that the most important work of the Church is with those whose characters are fixed and whose careers are nearly done. It is reasonable to suppose that a minister with a sense of proportion will keep himself informed regarding studies and methods by which the church school may be made efficient, will assist but not dictate in the management of the school, will advertise the cause of religious education both when he is in the homes and when he is in the pulpit, will so arrange his other services that the time allotted for the Sunday school will be held sacred and will be a true and helpful friend to every officer, every teacher and every pupil. The Cambridge school is one with an honorable history, high ideals and a corps of consecrated workers. The influence of the new minister will make success entirely certain. There are cases in which schools succeed without the interest and guidance of the pastors, but they are very rare. And there are cases in which thoroughly devoted pastors fail to build up large, strong schools, but they also are very rare.

The Rev. Frank O. Holmes of the Harvard Street Unitarian Church, Cambridge, welcomed Mr. Raspe in behalf of the Cambridge churches. Unfortunately, he said, he could not speak for all—but he could speak for a large number, and did it effectively. "We make a mistake," he declared, "when we take too optimistic a view of the times in which we live. There is much for us to set right. Working unitedly the Churches will succeed."

The Rev. William M. MacNair, of the Prospect Street Congregational Church, spoke for the community. He brought loud laughter when he declared Cambridge was not a perfect place, and described the large foreign population. He spoke of the presence of these aliens as an opportunity. They must be met with sympathy, good will, practical instruction, and made loyal American citizens. The churches must take the lead in the work.

Mr. Raspe, before pronouncing the benediction, thanked all who had come and all who had taken part. He called attention to the fact that nineteen years ago the late Dr. Frederick A. Bisbee, editor of the *Universalist Leader*, had journeyed to Morrisville, Vt., to ordain him, and that Dr. Bisbee's successor had preached the sermon for this installation.

An orchestra furnished music for the reception following. The committee in charge consisted of the standing committee of the church, with Mr. Frank Chamberlain acting as chairman, on account of the illness of Mr. John Amee. Mr. and Mrs. Amee were in line, however, with the minister and his wife, receiving the guests at the reception.

The church was dedicated Dec. 18, 1822, when Father Hosea Ballou said, "Brethren, may all your hopes be realized, may the ministry of reconciliation prosper within these walls, to the honor of God and to the comfort of multitudes for many generations to come."

The first installation service was for the Rev. Thomas Whittemore. In his autobiography he tells the story of this occasion, which took place after he had been there a year, after the dedication of the church. "I should never have mentioned it," said the old warrior, "if it had been delayed forever. I did not know that there was not some secret opposition to my style of preaching. I would sooner have begged my bread than I would have crowded myself on any society." It was only an oversight, however. What interest attaches to the story of that night of the twenty-third of April, 1823! The Rev. Hubbard H. Winchester, temporarily at Charlestown, offered prayer. The Rev. John Bisbe of Brookfield and Western preached from Matthew 28 : 18-20. "And Jesus came and spoke unto them saying, all power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." The installing prayer was by Hosea Ballou of Boston, the delivery of the scriptures and the charge by Father Jones of Gloucester. "How far back that takes us," said Mr. Whittemore, describing it. "He was so venerable that he seemed almost to sanctify the whole service. We did not love to have either ordination or dedication in those days unless he were present, if he could be obtained." Then he adds this tribute to another lifelong friend: "The right hand of fellowship was extended to me in a very brief, appropriate and sincere address by Brother H. Ballou 2nd, the concluding

prayer and benediction by myself. I first saw the last named brother (H. B. Ballou 2nd) at the house of Mr. Ballou of Boston early in 1821, when he made his earliest visit to Roxbury to preach as a candidate. From that time to the present we have lived in kind Christian intercourse with as little interruption as falls generally to the lot of human friendships. He has been to me loving and forbearing and in every way a good brother, and has fully redeemed by his life the pledges of the right hand of fellowship."

The Chicago Commercial Club Address

President Coolidge delivered two important addresses in Chicago, on December 4, which will be read and discussed around the world. Few papers published the complete text of the Commercial Club address, and we therefore reprint it here. In another column we comment upon it.

TO the thoughtfulness of a Chicago friend I am indebted for the reminder that on this day, 250 years ago, Father Marquette and his companions began to erect the first huts to be used by the white men on the site of what is now Chicago. I like to think of that as the founding of Chicago, I like to feel that this great city owes its beginnings to the master explorer who was first a devout missionary of religion. I am glad to turn aside here to add my little part to the tribute which the city is to-day paying to the memory of Marquette.

Of the men who laid the foundations of our country, he deserves his place among the foremost. His published articles and letters give, I believe, the earliest prophecies of the destiny that awaited this central valley of the vast lakes and rivers. You people of the Chicago empire have built into the solid structure of accomplishment the things which he, a quarter of a millennium ago, saw with the clearness and faith of prophecy.

Whenever I think of your wonderful Chicago, I think of it first as the great market place to which the world resorts to buy and sell its food. It is because the genius of your commerce and the industry of the people who live in these central valleys have erected here a vast exchange, to which the nations have come in their lean years to traffic for the foodstuffs which you have gathered together for them, that you are first known to fame.

And, thinking of these things, my mind has gone back to that most appealing of all the romances which we find in the Old Testament; to the story of Joseph and the famine, of the seven lean years in Egypt which followed the seven fat years. You will all remember the story of the seven years of plenty and, after them, the seven years of famine. Let me remind you of that period of agricultural depression in the words of Moses and the Book of Genesis:

"And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said unto all the Egyptians, 'Go unto Joseph; what he saith to you, do.'

"And the famine was over all the face of the earth; and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt, and all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands."

Thus wrote Moses, describing the famine which drove the nations of the ancient Mediterranean world to Egypt in their time of need. It is not necessary in Chicago, or anywhere in agricultural America, to point out the parallel between that appeal of the ancient world to Egypt and the appeal which the world in our day made to our country, and to the great market which centers in Chicago, for a similar supply of grain in another time of pressing need.

The famine brought the nations to Egypt, and Egypt rescued them. So the war brought the nations to your agricultural markets and you provided them with food. Some of the results were not immediately pleasant for the Hebrew race, and some of the results of the war have not been pleasant for the farmer.

But out of the Egyptian experience of Israel came the opportunity for its great service in world leadership. It was in those years that Moses came into the world and the Hebrew nation was prepared for the profound teaching and the great message that it was to bestow upon all mankind. And my faith is firm in the conviction that, if we will but realize it, these years of trial and distress for the American farmer will represent only a time of preparation for his opportunity to secure that recognition of his importance, that need for economic equality, which will enable him to render a supreme service to himself and to his fellow men.

All the trials of depression which the farmer has suffered will not have been in vain if, as was the case with Israel, they are able to contribute to the world a new thought, a new impulse, a new ideal. I recognize the necessity, if we are to better the lot of men, of large productivity and material prosperity. But we can not think in terms of that alone. We can not suppose that we are to be benefited by great production unless the men and women who furnish it are themselves benefited by it. We can not neglect the human element in our affairs. All the cattle and grain, all the cotton and wool, all the cloth and steel, all the shoes and automobiles, will be of small advantage to us unless they contribute a more abundant life to those who produce them. Prosperity can not be divorced from humanity.

Fortunately, our population has not suffered from any shortage of food in this country. But there has been a great deal of distress endured by the people on the farm. The commercial and industrial side of our nation has been giving too much thought to wheat and hogs and corn, to their transportation and to their prices, and not enough thought to the men and women who are engaged in agriculture, to their welfare and to their prosperity.

We must look beyond the quotations of the market place and see what price we are proposing to pay, what rewards we are proposing to confer in exchange for the hard-working lives of our open country. Do you wish to maintain a system which will contribute both to their welfare and to your own, or to permit, even unintentionally, methods of doing business under which their want and distress will ultimately result in the failure of your own success and prosperity? You people of commerce, you people of the city, are an integral part of the life of agriculture, of the life of the country.

The same principle applies to the relationship among the different nations. We can not expect, in the long course of events, to maintain our country on a permanent level of general well-being far above that of other peoples. Even if we could hope to accomplish it it would bring us little satisfaction. If our prosperity must be gained and held at the cost of suffering of others, in the long course of affairs, and in a world which has become little more than a great neighborhood, our common sense must tell us, if our self-interest did not, that our prosperity, our advancement, our portion of good fortune, must largely depend upon the share that shall be allotted to our neighbors. At the last, those of us who are partners in the supreme service of building and bettering our civilization must go up or go down, must succeed or fail together, in our one common enterprise.

I would not have you mistake my meaning. I should never advocate the sacrifice of any part of our prosperity because of the vague hope that in following indiscriminate impulses of kindliness we might help some who are in worse condition than ourselves. Nor would I sacrifice our independence and freedom of action. I do not believe that we are strong enough, or that any people ever was strong enough, to accomplish any permanent good in the world through the indiscriminations of mere unorganized, undirected generosity. We can only help those who will help themselves. In any other rule, I am convinced, would lie disaster for us and increasing misfortune for those whom we might seek to serve.

On the other hand, I am profoundly impressed with the fact that the structure of modern society is essentially a unity, destined to stand or to fall as such. It is our fortune and our privilege that in the present exigency we are in a position to take a part of great helpfulness and leadership, and we shall best serve ourselves and help others if we direct our efforts to raising, in the broadest way, the standards of human welfare everywhere. We must seek to find and to play a part whereby, without destroying ourselves, we may help others.

We can not hope indefinitely to maintain our country as a specially favored community, an isle of contentment lifted above the general level of the average of the standards of humanity. I know there was a time when many among us believed this was possible. But who, now, can continue clinging to such a faith, in view of the lesson which the war brought to us? If we could not avoid involvement in a war whose causes were foreign, and whose issues were chiefly alien to us because we had settled them for ourselves long ago, how can we hope to avoid our full share of responsibility in connection with other world problems which, if they are ever to be solved, must be solved in an atmosphere of peace and good-will? We must be constantly ready to help both at home and abroad where our help is desired and will be effective.

We have been a peculiarly favored people. For that we owe a debt that is real and concrete, which we can not repudiate. It is our wish to live in a world which shall be at peace. But we can no more assure permanent and stable peace without co-operation among the nations than we could assure victory in war without allies among them. We know that the way to assured and permanent peace is slow and difficult. We know that no nation can travel that way alone. We tried and we failed. It is a way that can only be traveled in company with others equally zealous for the same goal. Among these fellows of the road there must be mutual understanding and mutual faith and confidence.

It is only when these understandings have been reached and the necessary assurances of that faith and confidence have been given and received that mankind will be ready more effectively to consider its eternal problems of social and economic adjustment. I can see in the tranquillity of Europe a benefit that will reach American industry and agriculture.

It is such thoughts as these, I am convinced, that have been giving inspiration to the American people as they have lately surveyed the state of the world and sought their proper place and part in it. We have attempted to perform service for the European nations, because by that means in a broad way we were serving ourselves. We want to see them raised up so far as possible to our own economic standards. We want to see in their prosperity an opportunity for larger markets for our own production. We wish to help them, moreover, because it is only through service that we can develop our individual and national lives.

It is along this course of action that we are most likely to contribute to those conditions which will be most effective for maintaining universal peace and most likely to make the largest contribution within our power to the advancement of human welfare.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Deerslayer

There once was a City called New York, and there was a man who dwelt therein who was entitled to a Two Weeks' Vacation.

And he spake unto his associates in the office, and said, You Fellows may take yours in the Good Old Summer Time, but I intend to take mine in the time of the Sere and Yellow Leaf. For I will go unto the Adirondacks and Slay Deer.

And all through the Summer he sweated and listened to the Fish Stories of his Companions as they returned from their outings, and heard about diving into Salt Water. But he said, Every man to his liking. In the Autumn I will slay Deer, for I am a Mighty Hunter before the Lord.

And in due season the Autumn came, and with it came the day when a man might legally Kill Deer.

And he had bought his Camp Equipment and his Ammunition and his Food Supply and had rented his Camp and hired his Guide for Two Weeks. And he bade his friends Farewell,

and he kissed his wife, and bade his Children be good, and he went away to the Adirondacks for Two Weeks that he might slay a Deer.

And when he reached the place, while the Guide was unpacking the Camp Baggage, he took his Rifle over his arm, and walked out a little way. And before he had been gone an Hundred Yards, he saw a Deer. And he shot, and slew the Deer. And that was the end of his Two Weeks' Vacation.

For he had to get right back on the Train with his Deer lest the Meat spoil, and the Law did not permit any man to kill more than one Deer in any one Season.

But he had to pay his Guide for the whole Two Weeks, and sell out his Food Supply for what he could get and hasten back home.

And then for the space of twelve days he was all dressed up and had no place that he might go. And he was glad when the Two Weeks were at an end that he might get back to work.

Now I and Keturah we began life in a small way, and we were not always people of Great Wealth. But we have always been Rich, for we have been discovering New Joys one by one, and we have obtained none that shut out those that were yet in store. But we have seen friends of ours who shot their Deer in the first Fifteen Minutes, even those that began with no need for struggle and sacrifice, and had nothing left save to pack up and go home, or to plod along with an empty Rifle with no more Game to Hunt.

Wherefore do I say unto Young People, yea, unto all People, count it not a sign of the displeasure of God that life's successes come unto you slowly, and that life's achievements call for the hunt and the long tramp. For in that way shall ye most have joy in life. Yea, it is no blessing unto a man that his successes come all at once and at the beginning. Wherefore, thank God not only for the Deer but for the Hunt.

* * *

WOMAN'S ALLIANCE OF THE METROPOLITAN DISTRICT

The aims and accomplishments of the "Universalist Woman's Alliance of the Metropolitan District" have been of so much benefit to the Universalist denomination that its officers, appreciating the fact that very few women in the denomination outside of this district know much, if anything, about this organization, felt that it would be beneficial and might inspire the women of some other district to follow their example to have a short history written and presented in the *Leader*.

During the year of 1895 some of the energetic women of our denomination in the Metropolitan District, realizing the importance of co-operation, discussed at various meetings called for the purpose the forming of an organization the object of which should be "to promote a closer fellowship, to secure a united and more effective action in the advancement of Universalism and to awaken and sustain an interest in religion and philanthropy among all women," and finally an invitation was extended in 1896 to all women interested to attend a meeting to be held at All Souls Church in Brooklyn, N. Y.

A large number of eager, interested women responded to the call. The forming of this alliance was freely discussed by many of those present, with the result that this society was organized, officers chosen, a committee on constitution appointed, and another meeting arranged for.

Each year since that time monthly meetings have been held regularly from November to May inclusive.

The places of meetings are arranged for and a program prepared by the Executive Committee at its last meeting of the year.

The meetings are held in the various churches, opening at 11 a. m., the second Friday of each month, each woman providing herself with a luncheon. The ladies of the church where the meeting is held provide tea and coffee and a luncheon for the officers and special guests of the day.

About one hour is devoted to reports of officers and general business of the Alliance. We have a religious news reporter, whose term of office is two years. She prepares a paper which does not require more than ten minutes to read in which is given a short and concise report of what is most important, in her view, of the religious news of the day.

The meeting is then taken charge of by a "chairman of the day," who has a program of interesting music and one or two speakers on the subject assigned. All subjects considered have been those of current importance, and very often there has been animated discussion in regard to the subject, taken part in by both members and visitors.

Promptly at one p. m., the meetings close and the general assembly adjourns to the lecture or Sunday school room of the church, where the members gather in groups around tables prepared by their hostesses to enjoy the social hour over the tea and coffee cups.

In this day of many activities women have little time for visiting, but here is an hour or two when greetings are exchanged, pleasant stories and experiences are related—an hour of general relaxation for the busy woman. Members are urged to be friendly and social with each other and every one present.

Any woman who attends a Universalist church is eligible for membership. All that is required is the presentation of her name to the Fellowship Committee and the payment of dues. All women are welcome. Those who are not Universalists have their names presented and are voted into membership. Thus, many friends have attended the meetings on the invitation of members, have become interested and have joined the Alliance. Not a few of these have become most enthusiastic members of our denomination.

Our annual dues are one dollar. There is an unwritten law that there shall be no other assessments or taxation. This rule has been strictly adhered to except in a few important cases, as it is wished to have the members of this Alliance free from taxation that might deter some one from becoming a member.

Our expenses being small, we always have a good balance in our treasury at the close of the season. This money is voted to the smaller churches which need our help.

Our officers are elected annually. The second vice-president is the highest officer elected, as the offices of president and first vice-president are filled by rotation from that of second vice-president. Each of these three officers has only a one-year term. No other office can be held by the same person more than two years consecutively.

Strange to relate, there has never been even a discussion as to who should be nominated for office. In fact, members have to be urged to accept nomination, and we believe this to be the only organization of its kind to have held such a record for thirty years.

Not the least important of the officers is our cheerful letter writer. At each meeting she is informed of members who have been ill or need to receive something cheery, and she has always fulfilled her duties to the satisfaction of all, and added much happiness to the lives of many of our members.

What purpose has this Alliance attained? Members have been kept more loyal to our denomination, are more interested in the fulfilment of what our Church stands for. A member changing her place of residence from one part of the district to another need never dread entering a Universalist church, as she is sure of meeting some fellow member of the Alliance and receiving a hearty welcome to the new neighborhood.

This article has been written for the purpose of interesting women who attend a church in any section of the United States, where there are three or more Universalist churches within a radius of twenty-five or thirty miles, who would and could emulate our example and thus attain the same ends in the same happy, helpful, entertaining, as well as instructive, manner.

We hope to hear of some new Alliances formed, and our Executive Board will be pleased to give any helpful information or advice that will be of benefit and inspiration to those desiring to organize an Alliance.

Carrie Spencer Abrams,
Chairman of Committee on Publication.

Understanding Our World

Elections in Germany

Provisionally final results of the German elections Dec. 9 gave the Social Democrats 130 seats, a gain of thirty compared with last May's election. The Centrists (Clericals) and the German Democratic Party, the other two Liberal parties represented in the Government, not only held their own but each increased its representation, the Centrists by three seats and the Democrats by four.

The standing was: Social Democrats, 130 seats. German Nationalists, 102. Centrists (Clericals), 68. German People's Party, 50. Communists, 45. German Democrats, 32. Bavarian People's Party, 19. Extreme Nationalists, 14. Economic Party, 10. Farmers' Party, 8. Hanoverians, 4. Other parties, 8.

The Communists and extreme Nationalists lost eighteen each, and General Von Ludendorff's chauvinistic anti-Semitic Party was practically wiped out.

The Socialists, who will enter the new Reichstag as the strongest party, made their gains chiefly at the expense of the Communists, while the German Nationalists appear to have picked up the defections from Von Ludendorff's party.

From the Christian Science Monitor Correspondent

Berlin, Dec. 9.—Great surprise was felt here when it became evident that the Conservatives, instead of losing twenty seats as was generally expected—even by themselves—actually had gained four, returning with 110 seats in conjunction with the Peasants League. All parties, with the exception of the radical wings, gained. Scores of Nationalists deserted their party and joined the Conservatives.

Nevertheless the parties which support the republic received more votes than their opponents. While about 10,000,500 voters voted for the parties that supported the black, white and red and all these colors stand for, 14,000,000 voted for the parties who had made the republican colors their symbol. Expressed in the number of seats in the new Reichstag, the black, white and red lost eight, while the black, red and gold has won thirty-seven. Also the previous Government, which accepted the Dawes scheme, received more votes than its chief opponents. Nevertheless, the gains of the republicans do not enable them to obtain a majority and take over the government, as hoped.

Three government coalitions are possible as the outcome of the elections. One is the so-called great coalition, or coalition of Dr. Gustav Stresemann and Dr. Rudolf Breitscheid, including the German People's Party, Roman Catholics, Democrats and Socialists. This coalition would have a majority of about thirty-five seats. The difficulty is, however, that neither the Roman Catholics, nor especially the People's Party, cares to join the Socialists in a coalition. The minute they do this, serious trouble would arise in Germany. The turmoil when Dr. Stresemann combined with the Socialists is recalled. Bavaria at that time refused to pay taxes to a "Marxistic Government" and almost seceded from the Reich, Dr. Stresemann, the *Monitor* correspondent understands, opposes such a coalition.

The second possibility is a coalition with the Conservatives, instead of the Social Democrats, but since the former's number is not sufficient to make a majority, the Bavarian People's Party and the Economic Party would have to join too. In that case a bourgeoisie bloc, which the Liberals tried to avoid by elections, would be established after all. The German People's Party, despite its experience with the Conservatives before the elections, and however much afraid of the Conservatives, once more will ride a high horse, representing von Tirpitz as a candidate for Chancellor, thus making it impossible for the Roman Catholic Party to join the coalition.

If neither of the above possibilities takes form, then a return of the present minority government may take place. The Conservatives already have announced the severest opposition against a coalition of the German People's Party, the Roman Catholics and the Democrats. Thus, it is seen, there is a situation almost more complicated than before the elections, because the cleft which rent Germany in two during the election campaign has widened, instead of narrowed. The radical wings may have lost, but two camps—the black, white and red and the black, red and gold—have become stronger than ever. Practically only the Roman Catholics have been left in the Center. Much will depend on Friedrich Ebert's steps. Many a time he has directed the affairs of the republic from behind the scenes.

As Things Stood before the Election

Seven major parties and a score of minor aggregations contended for supremacy at the elections to the Reichstag, or Parliament, of Dec. 7.

Beginning on the extreme left there was the Communist Party. It is not only a "left" or radical, party, but its place is to the extreme left of the Speaker of the House. In the last Reichstag it had sixty-two seats, before that only fifteen. The Communist Party takes all its orders from Moscow.

Next to the Communists sat the Socialists, 100 in number at the last election. There is cordial hatred between the Communists and Socialists.

The Socialists have been the backbone of the "fulfilment policy;" they have held throughout that Germany must live up to the obligations of a nation defeated in war. Together with the Democrats, they have formed the mainstay of the republican idea. Even when they were in power the Socialists made little effort to try socialistic experiments. They have limited themselves to looking after legislation tending to better the conditions of the working people. Like the Communists, they emphasize the class struggle.

The Democrats, working hand in hand with the Socialists in matters affecting foreign policy, pacificism and republicanism, differ from them in denying the theory of the class struggle. They want to realize the ideal preached in America by Samuel Gompers, of harmonious co-operation between labor and capital. It is the party of liberalism. At the last election it won twenty-eight seats.

Paradoxical as it may seem, the most unified and at the same time most heterogeneous party is the Catholic Center, which had sixty-five seats in the Reichstag. It comprises hundreds of thousands of workers linked together in the so-called Christian trade unions, and at the same time some of the richest captains of industry in the Rhineland. The unifying factor between these divergent groups is the Catholic faith.

To the right of the Center Party sat the forty-four members of the German People's Party, led by the Foreign Minister, Dr. Gustav Stresemann, whose creation the party largely is. It is, broadly speaking, the party of the industrialists. Its course has been as vacillating as that of its leader, who was alternately monarchist, republican, and again monarchist. The party is conservative in economic, financial and social matters, and less interested as to whether Germany is a republic or a monarchy.

The national Socialists, thirty-two strong in the last Reichstag, are chiefly anti-Jewish, anti-Catholic, anti-Socialist, anti-republic. Their inability to unite on positive, constructive policies has cost them dearly in the recent municipal elections and has involved them in an ugly internal row in their stronghold, Bavaria. Their leader is General Ludendorff.

On the extreme right of the House sat the German Nationalists. They numbered 106 in the last Reichstag, and were thus the strongest faction. The financial backbone of this party are the junkers and the landed aristocracy, and it is avowedly monarchistic, nationalistic and anti-Socialist.

Besides these seven major parties, three minor parties were seated in the last Reichstag. These were the Bavarian People's Party, with sixteen members; an Economic Party, counting fifteen members, and four members of a nondescript "German Social Party."

Home and Children

IF I WERE KING

I often wish I were a King,
And then I could do anything.

If only I were King of Spain,
I'd take my hat off in the rain.

If only I were King of France,
I wouldn't brush my hair for aunts.

I think, if I were King of Greece,
I'd push things off the mantelpiece.

If I were King of Norroway
I'd ask an elephant to stay.

If I were King of Babylon
I'd leave my button gloves undone.

If I were King of Timbuctoo,
I'd think of lovely things to, do.

If I were King of Anything,
I'd tell the soldiers, "I'm the King."

A. A. M.

* * *

AN INTANGIBLE CHRISTMAS

Rose Brooks

FIFTY miles from the nearest railroad station; a blizzard which had raged and swirled unceasingly for three days and three nights; no stage for a week; and two days before Christmas.

"It will never stop." Marcia Langdon's voice was positive, and Marcia's brown eyes were shadowd with disappointment as they looked out of the window at the swirling white smother.

"Whew! That pink lampshade looks great from outside! And the fire! Whew! The wind's from the Pole!" And in stamped John Langdon, a snow image with ruddy cheeks and sparkling eyes, that took the precaution to shake itself in the hall.

"Where are Joan and Peter?" asked Mrs. Langdon anxiously, coming in from the kitchen, whence warm odors of baked potatoes followed her.

"Coming, with Bobolink. Snowshoe! I had to hustle to beat that frisky pair! Baked potatoes! Oh, Mums, are there millions of 'em?" and John sniffed the air like a hungry dog.

"I suppose I can't break you of the habit of calling Mr. Caswell Bobolink," remonstrated Mother.

"Name's Bob, or Robert, rather. And he is the link to our cultured past, isn't he?" teased John, giving his mother a clumsy bear hug. "Best tutor of the universe, is Bobolink. Wasn't it pure luck he had to take a year off from college, I mean just the same year that Dad had to come out to these Rocky Mountain tops to put the mine on its feet?"

"Luck for us," said Marcia. "How he ever keeps us all up to the mark of our classes, I don't see. He's cheerful as a Bobolink, too."

"Why shouldn't he be?" demanded John. "I'd like to know if it isn't about a million times more fun out here! What if Dad had left us all behind! Hope he won't if the next mine he has to put on its feet is at the North Pole! Here they come."

With a jolly clatter, three more snow images, two small, one large, as well as a snow dog, blew in the front door.

"No let up, not a sign of it," greeted the manly young tutor whom we, too, may as well call Bobolink. "No," after an exchange of glances with Mrs. Langdon. "No stage could possibly make it yet. But surely you are not worrying about Mr. Langdon. He's safe in Mitchell, though he can't get word to you—no telephone could work in this storm."

"What are you reading that page for, Bobolink?" demanded John, leaning over the back of the chair when the family group had moved itself in front of the open fire in the living room. "What does that word mean, anyway?"

"Might be in that business some day," replied Bobolink hopefully. "That word?" and to the four children he explained patiently and at length, as was his wont.

"Why, I know!" interrupted Marcia. "That's what we'll have for our Christmas presents!"

"Christmas presents? You know we'll not have one, with no stage in for a week," said John, of slower mind. "And we're not going to howl to Mother for lack of presents, I should hope." Mother was out of earshot, superintending the tidying of the kitchen.

"If Daddy gets back on snowshoes," began hopeful Joan.

"He might," supplemented Peter, her twin, who could always be relied on to uphold Joan. "Didn't we snowshoe way to the mine this afternoon with Bobolink?"

"He might," went on Joan, "bring us each a teeny, weeny present in his pockets. His leather coat-pockets are awful big."

"Dad can't get back for Christmas, and we're not going to spoil"—began John.

But Marcia interrupted. "Hush! Here comes Mother. Come on, 'round the dining-room table for our lessons and apples, and I'll 'xplain." Plain it was that Marcia was bubbling with excitement and new ideas.

"How quiet they are at their lessons to-night," thought Mother, darning busily before the log fire in the deserted living-room. And in the dining-room, before another fire of great logs, Marcia was whispering: "That's what Bobolink said it meant. And anyway, why not, 'cause it's the only presents we can give anybody this Christmas."

"Pretty big word for Joan and Peter," said Bobolink, "but it's the finest scheme ever if they can get it into their little heads."

And Joan and Peter, their heads together in excited whispers, showed their complete understanding by whispering eagerly, "We'll promise John for a whole year not to open his magazine 'fore he sees it hisself, if he'll promise us a whole year he won't call us Kate and Duplicate, if we are twins!" Indignation blazed from the depths of two pairs of brown eyes.

"Not a word have they said about Christmas," said Mrs. Langdon, after the children were in bed. "Not a single word, and they know they'll not have a

single present till the stage comes in. Their father's pluck!" she added proudly, entirely unconscious that a woman who willingly left civilization far behind and for a year at a time took her young brood to remote regions, might be said to have a modicum of pluck herself. "What shall we do to make them have a jolly time? Help me plan. Of course there's a bushel or so of popcorn and plenty of molasses," she mused.

"Why not let them plan a spree themselves?" suggested Bobolink innocently.

"Do they want to? Have they said anything to you?"

"I think they'd like to. They haven't said much. I'll mention the popcorn and molasses; and if they want a surprise for you, may they? I think they'd have the best fun ever. They think your Christmas is as good as spoiled because Mr. Langdon can't get home"—

"May they! Bless their hearts! I couldn't quite think that nothing was afoot for Christmas!" And Mother, looking vastly cheered, herself went up to bed.

"Christmas morning this year is our time for presents," announced Marcia next day, as spokesman for the four.

"Presents?" from Mother, blankly.

"Presents," repeated Marcia. "At breakfast. We're going for a tiny Christmas tree now. And evening for the main celebration. You said anything Bobolink said we could do was all right, without telling you?"

"I did," said Mother, lending a practised hand with mufflers, caps, and mittens. "I'm thankful it has stopped snowing at last. If it should freeze hard to-day and to-night, he might"— But her audience was gone, sliding, snowballing, a general hubbub of merry shouts.

That evening, Christmas Eve itself, the four children sat around the long dining-table, outwardly sedate.

"Fly to your own retreat, Mums, if you don't mind," urged John. "This is our busy evening."

And Mother, viewing neat piles of paper and newly sharpened pencils, murmured, "Lessons on Christmas Eve!" and withdrew in mystification.

The Christmas sun rose and set the whole white world a-sparkle.

"Look out the window and see your own Christmas cards!" caroled Marcia, first to run downstairs. Five minutes later. "Fire's roaring! Breakfast's ready! Come one, come all, but come all together!"

Mother, at the head of the table, looked at her beaming family and at a small centerpiece of a Christmas tree thickly hung with white envelopes.

"Nora's going to wait to bring in breakfast till we've opened our envelopes," explained Joan and and Peter. "Here's one for Mother."

"Here's another for Mother!"

"Here's another for Mother!"

And in a shower the envelopes fell at her plate.

"Bobolink's going to be in the bond business some day," from John.

"And he told us what the word meant—the bond way," from Marcia.

"And he told us what it meant 'nother way," from Joan.

"And we didn't have any Christmas presents to give you that you could see with your eyes, or feel with your fingers," from Peter.

Mother, bewildered, opened the top envelope, and read: "This is an Intangible from your son John, who promises to stoke the furnace and build the log fires all winter without being reminded."

"Oh, John!" said Mother.

"This is an Intangible from your daughter Marcia, who promises to mend all the stockings for a year because she knows darning hurts your eyes."

"Oh, Marcia!" said Mother, her hand extended.

Why were Mother's eyes misty when they looked up from the next Intangible, done in childish printing? "Oh, Joan and Peter!" she began.

"Here's another!" urged Peter.

"This is an Intangible from Bingo, your dog, who promises to eat all your chop bones for a year, without reminding."

No, even that wasn't all. Two Intangibles from each of her family did Mother get, Bobolink included, and each child got an Intangible from each other child—think of all the envelopes on that one small Christmas tree! And the sun pouring in the windows, and the logs roaring in the fireplace, and Nora bringing in hot griddle-cakes as fast as she could cook them!

All? Enough for any one Christmas I should say, but that evening knock after knock at the door till the house was filled with every miner and his family who could get there. And weren't there pots of molasses boiling on the stove, and weren't poppers shaking over fireplace coals, and didn't the whole house smell like a candy kitchen? Games in the long, low, log living-room, games in the dining-room, games in the kitchen—the whole house filled with cheer and neighborliness and Christmas jollity.

So hilarious were the games that no one heard a stamping of feet, no one heard the front door open and shut. But every one did hear suddenly a hearty "Merry Christmas!"

Yes, there he was—Dad! All but smothered instantly by four young hugging bears.

"Skiis!" he managed to answer. "Didn't it freeze! Hard as a brick. Little did I dream, though, I was headed for a Christmas party! With no stage in, I thought"—

"We've never had so Christmasy a Christmas, except that you weren't here," began Mother. "Stage? No, there's been no stage. Presents? No, no presents to see with your eyes! But real riches—real wealth"—

"The mine?" gasped Father. "Has the mine struck"—

"Mine—pooh! Intangibles!" shouted four young whirlwinds, scampering to bring the little Christmas tree. "We put 'em on the tree to wait for you. Here they are—all yours—Intangibles!"

"My Intangibles!"

"Oh, Daddy, hurry and read 'em and see—and then come and play games. Bobolink was reading that stupid old stock page, and he told us, and we decided this was our Intangible Christmas!"

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Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Blueprints for the New Society

Socialism: Critical and Constructive. By J. Ramsay MacDonald. The Bobbs-Merrill Company. $3.50.

Social Discovery. By Eduard C. Lindeman. The Republic Publishing Company. $1.00.

Sociology and Political Theory. By Harry E. Barnes. Alfred A. Knopf.

The problem of a better society, in its entirety or in some one of its many phases, occupies the attention of the best thinkers of the day. The point of view and the method of attack vary as widely as the conclusions reached, but the object is one. In the three books selected for review this week we have a scholarly *resume* of new influences in political thought, a psychological approach to social problems, and a thorough statement of one brand of socialism.

Professor Barnes, who has achieved prominence because of his views on the origin of the world war, contributes little that is his own to the study he makes in "Sociology and Political Theory," contenting himself with presenting in systematic form the theories of others. The volume is thickly strewn with footnotes, and the bibliography occupies twenty pages His method is to take some subject, such as the nature of the state, and then to collect the opinions of students of the subject, classifying them so far as possible and stating the views of each class, sometimes quoting from representative authors.

The result is far less dull than one might expect. Professor Barnes is himself interested in this procession of savants and he conveys a little of his interest to the reader. Interesting or not, the book is extremely valuable for any one studying political theory. Here we have, accurately and conveniently summarized, the contributions which sociologists have made to the study of the state. Elements of the state, forms of the state, principles of sovereignty, scope of state activity, social control, international relations, the state and progress—such are the questions he considers.

The reader will find in the text and footnotes of "Social Discovery" many of the books which Professor Barnes includes in his bibliography, but Mr. Lindeman quotes them not to provide a record of other men's views but in order to develop views which he himself proposes. Mr. Lindeman is interested in evolving a new technique for the solution of social problems. He therefore begins his book by discussing the various methods which have been used in social discovery in the past, analyzing and evaluating the historical method, the analogical method, the logical method, and the statistical method. With considerable acumen he points out the flaws and weaknesses of each method, at the same time defining the limits within which that method may fruitfully be used. At the end of this section of the book he presents a summary of the positive uses of the methods described, showing how each is an integral part of the process of social discovery.

In the second part Mr. Lindeman describes "a proposed step toward the improvement of methods of social discovery." He begins with the sentence, "Modern life is group life." Social psychology is the key to the study of social problems, but the categories at present employed by social psychology are not adequate. Moreover, the usual ways of studying social conduct are not fruitful. Mr. Lindeman suggests that group conflict should be studied because here we have men's interests given full play and evaluated by the presence of opposition. The significant aspects of group behavior are revealed during conflict. With so much determined, Mr. Lindeman returns to the problem of terminology, quoting from several eminent psychologists, and selecting from their categories those which he believes to be sound and useful. These terms he discusses very carefully, devoting an entire chapter to their redefinition. Another chapter treats methods of observation, proposing various ways of eliminating the more troublesome difficulties. Finally Mr. Lindeman applies his conclusions to the study of a concrete problem, a group of tobacco raisers during the period when the co-operative movement was a source of conflict.

In short, Mr. Lindeman makes certain propositions, to the effect that the so-called social sciences are now in a chaotic state, that the present methods are inadequate, that psychology is of the utmost importance in sociology, that group conflict may be treated as a laboratory for social discovery, that new categories and new methods of observation must be developed. As Mr. Croly emphasizes in his introduction, the book is singularly free from dogmatism and from *a priori* formulas. Like Miss Follett's "Creative Experience," which was reviewed not long ago, it indicates a new attitude toward society and offers a new hope for the meeting of social problems. It should be mentioned that this is the first of a series which the *New Republic* is issuing in paper covers at a low price. The custom of publishing important new works at a low cost is familiar in Europe and its introduction into this country is most commendable.

Of a different purpose and nature is Ramsay MacDonald's book on socialism, which has just been issued in a new edition. If there are still people to whom socialism is a bugbear, they would do well to read it. There have been other books which put up a better case for socialism but none which presents a better case for the socialists. They are seen to be sincere people, who have the interests of the entire community at heart and who seek to advance those interests. Nothing of narrow class interest enters into the book, nothing of violence, nothing of ill-considered haste. One may disagree with the former Premier on any number of points, but one ends by feeling a new respect for his cause.

Beginning with a plea for reason as opposed to habit, followed by a brief picture of the more flagrant social evils of the day, the book gives a short account of the history of socialism, and then plunges into the arguments against capitalism and for socialism. The two main chapters of the book deal with production and distribution. Mr. MacDonald first traces the wastefulness of free competition and then demonstrates the dangers of capitalistic combination, illustrating his contention by references to specific trusts. He shows why capital and labor must always be in conflict in a capitalistic system, and attempts to explain the failures of all half-way efforts toward industrial peace, using the unsatisfactory working of the Whitley Councils as Exhibit A. Presenting the alternative which socialism offers, he describes the manner in which a socialist state should grow out of capitalism. He puts particular emphasis on workshop control and outlines the incentives which would operate under socialism.

The chapter on distribution undertakes a study of both the problems which bear that name, the actual distribution of wealth and the distribution of goods produced. The first problem is treated under three heads: rent, profits and interest, wages. Mr. MacDonald argues for the elimination of land monopoly, and delineates the injustices resulting from private ownership of capital. Turning to the distribution of goods under a capitalistic system, he again refers to the waste of competition and reflects on the great economic losses due to advertising. Presenting the constructive side, he offers suggestions for the accumulation of capital under socialism, calls to attention that management is already being separated from the ownership of capital, and discusses the place of the co-operative movement. In the chapter on political construction he describes the socialist state. A final chapter treats of the individual in a state such as has been described.

(*Continued on page* 30)

Our Young People and Others

Conducted by Granville Hicks

YOUNG PEOPLE'S WEEK

Miss Myrtle Belyea, secretary to Dr. Coons and corresponding secretary of the Massachusetts Y. P. C. U., has accepted the chairmanship of the committee in charge of planning for Young People's Week, which this year begins on Jan. 18. As usual the young people will occupy the pulpits on Jan. 25 and during the preceding week they will engage in special activities.

The central theme for the week this year is "Service, Love, and Loyalty." On Jan. 18, in churches where Young People's Week is to be observed, the minister will preach a special sermon to the young people. A challenge to service is suggested. The young people will attend in a body. At the devotional meeting that evening various forms of service will be discussed and will be illustrated by references to men and women who have served. On Tuesday evening a special meeting is suggested for the purpose of discussing vocational guidance. On Friday evening the committee suggests that there be a social—perhaps taking the form of a sleigh ride. On Sunday, Jan. 25, the young people will occupy the pulpit. The suggested subject is "Keys to Happiness—Service, Love, and Loyalty."

If there happen to be readers of this page who doubt the value of Young People's Week, especially the value of having the young people in the pulpit on Sunday, I can only recommend that they try the experiment. Many parishes have been skeptical, have been persuaded by some enthusiastic individual, and have been converted for evermore. The sincerity, intelligence, and enthusiasm of the Unioners who speak never fail to impress a congregation. They receive a new conception of the younger members of the parish and a new appreciation of the value of the work which the Y. P. C. U. is doing. It is good for the young people, too, for they take greater interest in the church services thereafter. In the process of bringing understanding between the older and the younger generations Young People's Sunday can play a considerable part.

* *

SOCIAL SERVICE IN THE UNION

For some time Unioners have been urging that we have a department of social service. This summer at Ferry Beach such a department was created, and Miss Mildred Towle, of the Boston University School of Religious Education, was made chairman of the committee in charge, of which Miss Elizabeth Etz and Rev. Harry Fister are members. The committee has consulted with Mr. Pennoyer and has endeavored to work out a program in conjunction with him.

The first thing on the program is to educate the Unioners to understand what social service is not. Every year reports mention under the head of social service activities ranging from sweeping the church auditorium to giving the minister five dollars. There are no standards of social service, a defect which the committee is working to eliminate. The second step in the program will be to indicate what social service is and to educate the Unioners regarding certain phases. Immigration, recreation, and health are three of the topics to be considered. The method of doing this work is to utilize the space which *Onward* offers for articles and to urge Unions to give certain devotional meetings during the year to a discussion of this theme.

* *

Y. P. R. U. ACTIVITIES

The Young People's Religious Union of the Unitarian Church has discontinued the bulletin which it published last year, but it has a page once a month in the Word and Work Department of the *Christian Register*. From this we learn some interesting things about what the Y. P. R. U. is doing.

In the first place we read with interest of the joint meeting which the Unitarians, Universalists, and Friends held in New York, at which Dr. Newton was the speaker. Having read reports of this event from the Universalist point of view, it was interesting to see what the Unitarians had to say about it. From local Unions on the Pacific Coast come reports of a variety of activities. The Portland, Ore., group describes a social program. At Sacramento a group meets at the church hour. In San Francisco the usual plan is to have an outside speaker. Channing Club of Berkeley also has many outside speakers, occasionally varying the program with a musicale.

Particularly interesting it is to read the plans of the Y. P. R. U. for their Young People's Week. The account of this is quoted in full.

"Plans are under way for the observance of Young People's Week, Feb. 15-21. 1925. It is the hope of the committee in charge that all the activities of the week, as well as the observance of Young People's Sunday, will be more truly national in scope than has been the case heretofore.

"Tentative arrangements include the production of the Y. P. R. U. play in San Francisco, Chicago, New York, Providence, and Boston. It is hoped that the performance of this play will occur simultaneously in all these cities, and that the annual Y. P. R. U. dance will also be held not only in the cities mentioned above, but in as many other places as local interest may seem to warrant.

"The committee in charge of Young People's Week this year is Newton Lincoln, Dorchester, chairman; Alan Marples, New York; Hugo O. E. Carlborg, Providence; Ogden Livermore, Chicago, and Irene Rode, California."

For the Quiet Hour

Love is the gate of liberty,
  Through it the free ascend,
For they are blind who will not see,
  And death is not the end.

And love endures beyond the tomb,
  Forgetting none whose trust
Is in the King of love, by whom
  Death means not dust to dust.

James Williams.

Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into Heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide the waters there.

Horace Bushnell.

The performance of natural duties, the regular exercise of all human faculties, the progress of culture as of righteousness, these make the perfection of the Christian life. When the Christian religion becomes an inward reality, a fact of consciousness, it is nothing other than consciousness raised to its highest power. The religious ideal and the human ideal, the Kingdom of God and the highest good, are identical. Those oppositions have vanished which gave birth to conflicts and servitudes. The religion of the spirit is the religion of liberty.

Auguste Sabatier.

So, then, my soul, thy life must be a life of praise. Everywhere God's goodness meets thee. Round about thee always is this infinite love with unfailing wisdom seeking to fulfil His glorious purposes concerning thee. His kingdom ruleth over all—therefore canst thou find nothing which is not matter for praise, since there is nothing which is not the matter of thy Lord's gracious permission, or planning, or control.

Mark Guy Pearse.

This is the duty of such as are indeed heirs of glory; to grow in the understanding and consideration of that which is prepared for them, and to suit themselves, as they are able, to those great hopes.

Robert Leighton.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

All Ready for the Philanthropic Offering. The information has been given; the golden rules have been distributed; the programs have been planned—all of which is important. More important still is the fact that minds and hearts have been prepared. Universalist Sunday school members, very generous to the children of the Near East in former years, are well determined to continue faithful to the little ones in need. The offering, augmented by contributions from families observing Golden Rule Sunday, will be the largest in our history. All together for a great exhibition at Christmas time of the real spirit of the Christ!

"FOLLOWING THE STAR"

In her Christmas service, "Following the Star," Miss Susan M. Andrews has demonstrated her ability to produce a program that shall combine the merit of practicability with that of literary and musical beauty. Enthusiastically approved by the professors of the Boston University School of Religious Education, this service has greatly pleased the leaders in our Universalist Sunday schools. The General Sunday School Association furnished copies to all pastors and superintendents. Reports indicate that the great majority of our schools will avail themselves of this fine contribution which Miss Andrews has arranged for their benefit.

* *

MAINE VISITATION

Auburn, Brunswick, Bath, Norway, West Paris, South Paris, Bethel, and Machias—each brings memories of hospitable people, pleasant meetings and earnest discussion of problems of religious education. The visitation of such schools gives an insight into existing conditions, problems and needs in the average small school.

Are present conditions discouraging? Some would have us believe that they are. A long list of discouraging problems, seen in the schools visited, might be given, such as: insufficient teaching forces; inadequate material equipment including supplies and proper lessons; lack of parental interest and co-operation; churches without a minister, or the ministers not interested in church school affairs; failure to hold the interest of the young people; lack of trained leadership.

And over against these, what? It is good to be able to think also of the encouraging features of the work: some of the finest Christian men and women superintendents of which any church could boast, each giving of his or her best to the work; many loyal, devoted teachers and officers, giving of their time and energy "for the good of the order;" several ministers who place equal value upon the teaching and preaching ministry of the church; in every church some young people who were including in their busy schedules time for church school work; and in all, groups of fine, healthy American boys and girls coming to the church for training in Christian character.

There is an old gospel song which urges, "Count your many blessings, name them one by one; and it will surprise you what the Lord has done." Likewise we of the church school need to see clearly our problems, but also to count our blessings, and go forward, attempting great things for God.

M. F. S.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

CHRISTMAS FOR THE CHILDREN IN JAPAN

The response to our appeal for Christmas gifts for the children of Japan has been most gratifying. Clara Barton Guilds, Sunday schools and individuals have alike been interested to share in the giving. Because of the 100 per cent duty on American goods, all were advised to contribute money. It was found that books could be sent free of duty and the several books especially desired by Miss Kent have been purchased and sent to her in Japan. All money received will be sent to Japan for the purchase of materials and toys for kindergarten work. Even though the time is short before Christmas and your gift may not reach Japan by that time, if it is possible for any group or individual to give any amount of money, do not hesitate to send your gift to Miss Enbom at the W. N. M. A. headquarters in Boston, designating just what you wish to be purchased with your money. It won't matter when this money reaches Japan, for the materials to be purchased are for use in the new kindergarten, and our workers will be just as grateful whenever your gift arrives.

* *

GUILD NOTES

The conference for leaders and officers of the Massachusetts Guilds was held in Boston, Oct. 18. We were fortunate in having Mrs. Winslow, the state chairman from Maine, present. There was an exhibition of posters that any girl could make (one delegate wrote that she went home and made six for her Guild), a display of the many study books on China with their interesting program helps, and a great variety of miscellaneous program suggestions. A box of Miss Andrews' clever invitations to "Guild slackers" attracted much attention. This material is all available for your use if you write me what you want or what you are trying to do. It was the general opinion of those present that some service for the opening of Guild meetings would be desirable. I should be glad to receive from any one suggestions for such a service.

Contributions for the Clara Barton Memorial Home have begun to come in. Haverhill, Mass., has sent $25, Palmer, Mass., $5, and Albion, N. Y., $5.

Rev. George A. Gay of the Chattanooga Institute writes: "I wish to tell you how essential were the contributions of money which the various Guilds sent. It would have been impossible for us to put on the Institute without those contributions. Please express to all the Guilds participating the gratitude which all of us who are working for this training school feel."

The Maine Guilds seem to have been particularly active this fall. At the State Convention in Gardiner they had a banquet with about fifty present. Miss Mary Hubbard was toast-mistress and Miss Frances Collins, president of the Gardiner Guild, welcomed the guests. Five delegates were present from the Dexter Guild. Cheers and songs added much to the general enthusiasm of the girls.

The Dexter, Maine, Guild has given very satisfactorily some dramatized hymns before the Sunday school.

On Nov. 17, a new Guild was organized at Augusta, Maine, under the leadership of Mrs. Stanley Manning. The Gardiner Guild initiated the new members and this ceremony was followed by the installation of the officers of the new Guild.

Several Guilds responded to the appeal for books and supplies for the Midori Kindergarten and several more Guilds had other gifts prepared for the children's Christmas which they were unable to send on account of the duty. Dolgeville, N. Y., had, besides other things, about twenty-five drawing books and an equal number of sewing bags, each fitted with needles, a thimble and two spools of thread. Dexter, Maine, had a dozen dolls together with other gifts. These will all do good service elsewhere, but we were disappointed that they could not go to Japan.

Marion Rich, National Secretary,
176 Newbury St., Boston, Mass.

Among Our Churches

Massachusetts Letter

The old almanacs used to say "about this time look out for" —usually a different sort of weather. The Superintendent of Massachusetts could pretty nearly make a blanket statement for all of the churches of the state —"about now look out for" the church fair. It goes under many different titles, but the essential features make it recognizable however disguised. In New Bedford, for instance, it was a Calendar of Booths; Lowell First calls it a Cherry Blossom Festival; in South Acton it is known as a Calendar Bazar; Chelsea denominates it a Japanese Garden; both Springfield and Charlestown knew it by the name of Rainbow; Somerville First thinks of it as a Rose Festival; in twenty other places it is known simply as "our annual fair." But, bless you, what would we do without the church fair? There is a lot of hard work in one for a great many persons, and an undue amount for a few, but there is a great return, too, from a fair in other respects than in material gain. Here the church gets a fine bit of publicity, the minister sees some of his parishioners work who work at no other time, and gets a fine opportunity for coming into touch with his entire family, the men, the women, the children. * * In Methuen, Rev. A. Gertrude Earle is holding a vesper service the first Sunday of each month. There is a special musical program, and at each one the minister tells a story. On Dec. 7, Miss Earle read Francois Coppee's play, "The Lord's Supper." Our church is actively connected with the new Community Forum; Mr. B. E. Hill of our church is its treasurer. Mrs. T. W. Murphy, of Dr. Robbins' church in Lawrence, spoke recently before the Mission Circle of Methuen. Mrs. Murphy has spent the past year with her son, Henry Murphy, for five years associated with relief work in the Near East. * * From Franklin comes the report that Dr. Marvin's people are greatly encouraged in having Mr. Charles Frazer take the superintendency of the church school. Three young men have become teachers of boys' classes. The Mission Circle has doubled its membership within the past year, having sixty at present. For re-roofing the church $5,000 have been raised recently. * * East Boston continues to rejoice over the missionary ministrations of Mr. George Thorborn. Congregations are steadily enlarging. The Fitchburg church has given fifty copies of the "Life Hymnal" for use in the Bible school, and now the Lynn church contributes fifty or more psalm books for the Sunday morning hour of worship. The Executive Committee of the State Convention, seeing the excellent progress being made at East Boston, has given $25 toward repairing the windows recently damaged. Mr. Alden Watson, Scoutmaster, has installed beneath the church the recently purchased oil burner; he has repaired the organ, mended the roof, and fixed up temporarily the broken windows, and for all of this he has made no charge. On Sunday, Dec. 21, under the direction of Mr. Thorburn, a Christmas pageant is to be presented. * * Beacon Church, Brookline, is not only active but is growing in every department. There will be an every-member canvass on Dec. 14. The Y. P. C. U., made up of promising young people, is flourishing. The minister, Rev. F. A. Moore, is the originator and guiding genius of the Community Forum, which holds its meetings Sunday evenings in Beacon Church. Upon the Council of the Forum are two Catholics, five Jews and five Protestants. On Dec. 7, Rabbi Nathan Krass of New York was the speaker, taking for his subject, "Bridging the Gap between Jew and Gentile." The ushers for this meeting were members of the Knights of Columbus. * * Rev. Albert Hammatt closed his pastorate at North Adams Nov. 30. The preachers through December are, in the order of the Sundays, Dr. Huntley, Dr. Coons, Dr. Atwood and Rev. A. J. Torsleff. * * Adams and Cheshire, which form a circuit, are pastorless also, Mr. Horsfield having moved recently to St. Johnsbury, Vt. The prospect at this moment is very bright towards having all three of these places, North Adams, Adams, and Cheshire, once more settled under pastoral care. * * Two considerable achievements have been brought about in Waltham. First, a large and complete steam heating system has been installed. Second, a new budget system has been put into operation to take care of the financial needs. The duplex envelopes have been introduced. Into these the users are asked to place in one end for others as much as is put in the other end for the support of the Waltham church. It is a commendable plan which ought to be in operation in every one of our churches. * * On Nov. 13 the Universalist churches of Norwell and South Weymouth united in offering to the church school workers of the South Shore District an Institute in which were discussed the latest and best methods of Religious Education. This was the idea of Rev. W. D. Veazie, the pastor. Workers of all denominations were invited. The Institute proved to be a genuine contribution through their teachers to the young life of the vicinity. Recently at South Weymouth, Mr. Veazie had a formal graduation exercise for his church school. * * The church in Melrose is resplendent in its new decorations, new lighting and new furniture. In the main room, the altar, the lectern, the font, the chancel rail, and even the chairs are placed as memorials. For many years Melrose has had one of the best church schools in Greater Boston, but one very closely associated with that school reports that it never was quite as good as it is now. * * Out in Orange, Rev. A. A. Blair puts out in printed form the program of his Men's Club and the general program of his church for the entire year. This must not only prove to be very informing for the people, but it has great advantages for the minister. Here is the schedule by which he is to operate through the ten months of church activities. Under such a regimen the parson will not waste energy or time wondering what to do next. * * "The Message," Dr. Tomlinson's little church monthly, reports that about $1,300 was netted from the annual fair. Mrs. Mary F. Gabeler, whose death occurred in the early autumn, has left to the First Church in Worcester $1,000, the income to be used to assist elderly women of that church. * * The first large affair to be held in the recently built parish house at Somerville First was the Rose Festival on Nov. 19, 20 and 21. The financial results as reported are $1,788.-46. * * An unusually large number of our active ministers have recently been too ill to be in their pulpits on Sunday. Among these were Rev. C. L. Paddock of Pigeon Cove, Rev. Otto S. Raspe of Cambridge First, Dr. Leighton of Somerville First and Rev. C. J. Cowing of Malden. All, we are happy to report, are nearly back to "normalcy." The illness of Mr. Cowing called the Superintendent into the Malden church on Dec. 7. The Malden church is a wonderfully well equipped institution. There is everywhere the evidence that its affairs are handled in masterly fashion. Just now it is earnestly considering a change in the hour at which the church school meets. At present it meets, as most of our schools do, immediately after the Sunday morning worship. Some favor doing what the church school in Worcester does, meeting for the devotional part of the service with the regular church congregation, going to the school rooms for the lesson during the half hour of the sermon. But the majority do not like that plan. It is probable that Malden will decide to hold its church school from 9.45 to 10.45, with the church service from 11 to 12. Most of the other Malden churches seem inclined to adopt this plan also. * * In the church in Everett the spirit of George G. Hamilton still "carries on" as in the days when he was here in

the flesh. Under direction of the pastor, Rev. U. S. Milburn, ten families were made happy at Thanksgiving time out of the Hamilton Fund. A gift was also made to a local philanthropic institution. The Clara Barton Guild furnished a basket for a family of eight. As in Lynn, the Everett church kept the Sunday before Thanksgiving as Family Sunday. What a fine sight it would be to behold our families, as families, at the regular Sunday morning worship. * * Attleboro at the present time is one of the most jubilant churches in the diocese, and it has a full right to the feeling. It planned out its budget for next year, not a scrimpy, pinched-up budget, but an adequate budget for the full work of a modern church, including the five year plan of the General Convention—the Washington church, ministers' pensions, Japan and all—and in organized teams it went out and got the entire amount and more. More than fifty men in groups of two each visited every one connected with or interested in Murray Church. The men who made the canvass feel good, for they met a lot of fine people and they have the satisfaction of knowing that they succeeded. The parishioners are glad, for they have been visited personally and could talk over for a few minutes, with those who know, the intimate, inside affairs of the parish. The treasurer is happy because he can see now that he will be able to meet his bills promptly. And the minister, Mr. Lobdell, is the happiest of all. He will preach better, he will work harder, because of this short but successful demonstration of the spirit and ability of his people. And he will do all without a sense of inward irritation and worry. * * Rev. John M. Ratcliff is having a series of vesper services in Beverly. These are held once a month. The Weber Quartette of Boston furnished the musical program for the December service. At each of these the pastor gives a brief address or presents an illustrated drama lecture. At Mr. Ratcliff's second preaching place in Essex, he was the preacher at the Union Thanksgiving service. The Sunday evening illustrated lectures are attracting wide attention. * * In the First Church in Lowell, Mr. Haynes has in his "Reminder" been getting before his people some excellent material for their education in church fundamentals. For instance, on Nov. 30 he asks "Why the Churches?" Then he presents six splendid reasons for the presence of the church. In the same issue he gives three fine answers to the query, "How Are Churches Supported?" Upon another Sunday he explained fully the budget system, what it is, how to go about it, how to go about meeting it, and the resultant effects upon a people which looks upon its affairs in this business-like way. * * Quite a number of our churches have recently been blessed with the presence and the wonderful story of Arthur Nash of Cincinnati. For a week he spoke there and four times each day, appearing in Everett, Lynn, Springfield and at other points. On Monday morning, Dec. 8, he addressed the Boston Universalist ministers and some of the laymen in Edward Everett Hale's church near Universalist Headquarters.

Leroy W. Coons.

Church News and Interests

PERSONAL

The resignation of Rev. O. Whitman Eames as pastor at Taunton became effective Dec. 15. Mr. Eames, a senior at Tufts College, has been serving as the minister at Taunton for a little more than a year.

Rev. A. G. Strain, 216 Jones Ave., Atlanta, Ga., is rebuilding one of his churches in Mississippi which was wrecked by a cyclone in the spring. He is anxious to secure a second hand organ or piano and pews or seats at a reduced price.

Dr. George E. Huntley was the speaker at the regular Sunday afternoon exercises of the Boston Y. M. C. A. Dec. 14, taking as his topic "The Second Quarter of the Twentieth Century."

Anson M. Titus, son of Rev. Anson M. Titus, has been in Chicago attending the National Warehousemen's Association.

Rev. Clarence G. Robbins of Lawrence reports that on Dec. 14 the Lawrence church accepted the five-year program in full. In spite of the loss by death of members whose contributions amounted to over $1,000 a year, they added $1,520 per year to their budget, or a total of $7,600 for the five years.

In Braintree, Mass., Nov. 27, Miss Evelyn Mac Dowson, daughter of Rev. J. L. Dowson, was married to Dr. G. M. Walters of Syracuse, N. Y., Mr. Dowson performing the ceremony. Dr. Walters has charge of the Infirmary at Syracuse University.

Illinois

Hoopeston.—Rev. C. A. Polson, pastor. The annual parish meeting was held on Dec. 10 and reports of officers showed that the church during the past year had enjoyed one of its greatest periods of prosperity, that under the ministry of Rev. C. A. Polson its membership had materially increased, that every department reported all bills paid and a surplus of funds in the treasury. The church officers of the preceding year were re-elected and the pastor was given a vote of confidence.

Maine

Rockland.—Rev. C. A. Knickerbocker began his pastorate here in September. There has been a steady increase in attendance. Rally Day, Oct. 26, the Sunday school presented a fine program at the close of the morning service. Mr. Donald Cross of the high school faculty has been secured as superintendent, and Mrs. Lillian Coppin directs the music for the school. A men's class has been formed and is rapidly growing. Mr. Philip Jones, physical director in the city schools, has charge of the Boy Scout work. The first meeting of the Mission Circle was held at the home of Mrs. Angelica Glover, Mrs. Caro Knickerbocker leader. On Nov. 17, the Women's Society held a "Dutch Fair." The booths represented the windmills of Holland and were tulip decorated, as were also the supper tables. The parlors were transformed into a Dutch oven and tea room. The inner parlor represented an open raftered cottage with fire-place at the rear and windows giving a view of tulip gardens beyond. The decorations, furnishings and costumes were all in Dutch. It was one of the most remarkable things ever attempted. Our local newspaper said "it was a credit to the city." The fair was held on afternoon and evening, net receipts $1,153.04.

Bangor.—Rev. Ashley A. Smith, D. D., pastor. On Educational Sunday the speakers at the morning service were Dr. Augustus O. Thomas, Maine state commissioner of education, and Dr. Clarence C. Little, president of the University of Maine, who spoke on the general theme of "Duty, Education, and the State." The entire service, including these addresses, was broadcast. The subject at the Y. P. C. U. meeting in the evening was "Religious Education." Rev. Stanley Manning was the guest of the evening and directed the meeting. The young people's orchestra led the song service and gave orchestral selections. On the following Sunday, Dr. Henry E. Dunnack, Maine's state librarian, spoke in the interest of the Near East Relief. Envelopes were placed in the pews for contributions to the Near East Relief Fund, many of which were taken home and the collection on the following Sunday amounted to $100. At the morning service on Golden Rule Sunday, which was largely attended, Dr. Smith took for his theme "Our Liberal Evangelism."

Massachusetts

South Weymouth.—Rev. William D. Veazie, pastor. We are conducting a series of evening services on "Why I Am What I Am." On Sunday evening, Nov. 22, Rev. J. A. Auer, Ph. D., professor of philosophy and language at Tufts College, spoke on "Why I Am a Liberal." Following the addresses the opportunity is extended to the audience of asking questions. On Sunday, Dec. 7, Rev. G. N. Patterson, secretary of the American

Unitarian Association, spoke on "Why I Am a Unitarian." It is planned to have the fundamentalist point of view presented next, and continue in presenting the various religious points of view, including, besides representatives from the various divisions of the Protestant Church, the Roman Catholic and the Jewish point of view. The pastor conducts the services and presides at the question period.

New Hampshire

Gorham.—It is just about a year since a notice appeared in the *Leader* saying that Rev. Helene Ulrich was having trouble with her throat and was obliged to spend some time in a hospital in New York. Since January first such notices about her have appeared a number of times and readers may have wondered how a parish could get along under such conditions. And yet our church to-day is in far better condition than it was a year ago. It is a plain case of applied Christianity on the part of ministers who have supplied the pulpit, and parish and church members who have kept things going when for months at a time the pastor was away. From January until June a student minister, the brother of the pastor, was in charge, and urged by him in person and by letter from the pastor seven men and twelve women became church members at Easter. For the Easter services the pastor returned and took charge of church work, but could not preach. The student minister remained in town, worked at the mills, and preached on Sundays until June. Thus even a small church can boast of having two ministers working in partnership. In September the church opened for another year, but by the end of October the pastor again was obliged to spend some weeks in a hospital. Yet again all went well during her absence. Supplies were arranged for by the State Superintendent. Twice the pulpit was supplied by Rev. Wenonah Stevens Abbott of Berlin, who brought her congregation along; twice by Prof. George Cross, formerly principal of a girls' school in Exeter, N. H. Now again in December the pastor has returned, but with a voice still too much impaired for preaching. It is not easy to obtain pulpit supplies at this time of year and so it was decided to emphasize our evening services for a few Sundays. At these evening services slides and lectures from Dr. Rose and Dr. Potterton are used. In the summer when the pastor found she would not be able to read these lectures, she wrote to a parishioner, a graduate of Emerson School in Boston, and asked if she would help. Her reply was, "My voice will be at your command any time." And so every Sunday she has taken the evening service, all of it when the pastor was out of town, at other times the reading of the lecture. The Sunday school is growing and is in a healthy condition. The Cradle Roll is growing from day to day. The Christmas Sale held by the ladies was most social and at the same time financially successful. The Senior and Junior Clara Barton Guilds are doing good work. Again we say this is a case of applied Christianity.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. We have been made very happy by the recent visit of Miss Mary Slaughter, field worker for our G. S. S. A. Miss Slaughter was the guest of Miss Janet Wolfe, whose home was open on Friday evening for a reception to members of our Sunday school and Y. P. C. U., during which Miss Slaughter gave "Talk No. 1" on Sunday School Work and Methods. Most of Friday and Saturday was devoted by Miss Wolfe to showing our guest the interesting features of the city, but time was also found Saturday evening for a reception to Miss Wolfe's "Beaver Group of the Canadian Girls in Training." Sunday morning at 11 o'clock Miss Slaughter met our Sunday school, which was opened as usual by the superintendent, Miss Florence J. Bowers, and at Miss Slaughter's request formed its usual classes. Miss Slaughter then gave "Talk No. 2," to a most attentive and interested audience. At 4 p. m., the most important service was held, to which every Protestant clergyman and his Sunday school superintendent, teachers and adult members were invited by a personally written letter. This was "Talk No. 3," and was most inspiring. At 7 p. m., the regular evening service was opened by Dr. Tandberg as usual, and with a few appropriate words of introduction given over to Miss Slaughter for "Talk No. 4," which proved to be a sermon. As our "Y. P. C. U." meets innediately following the Sunday evening service, Miss Slaughter consented to tell the young people something of different meetings and conventions in the United States with which she had been connected, making "Talk No. 5." The president, Mr. Ned Schaffer, then expressed to Miss Slaughter the hearty appreciation which all organizations of the church felt for her generous giving of herself to our service.

* *

YEAR BOOK OF THE CHURCHES

The Year Book of the Churches for 1924-1925, edited by E. O. Watson, secretary of the Washington Office of the Federal Council of the Churches of Christ in America, has just been issued. It contains a directory of religious bodies with synopsis of history, doctrine and polity; a directory of the Federal Council of the Churches of Christ in America with affiliated, co-operative and consultative bodies; a directory of interchurch, national and international service organizations; a directory of chaplains in the army and navy of the United States, with summary of religious work in both branches of the service; religious statistics and general information, including a report on prohibition in the United States and an outline of church history; and a bibliography of the Federal Council. The book is invaluable for reference and will be extremely useful for all who are doing church work. It can be ordered through the Universalist Publishing House for $1.50.

* *

JAPAN—BEAUTIFUL AND MYSTERIOUS

Mrs. Minnie J. Ayres announces that she will give a stereopticon lecture on Japan, with more than one hundred colored slides depicting the life and land of the Sunrise Kingdom in all its various phases. There are new pictures of the Universalist Mission work, in which our people will be especially interested.

During the five years that Mrs. Ayres lived in Japan, besides her missionary work, she was on the teaching staff of Meiji University and the Japan Women's University of Tokyo.

She traveled all over Japan, and many of her slides were made from pictures taken by herself. She knows Japan thoroughly and has had much experience as a public speaker. Her lecture presents a real opportunity for American people to become better acquainted with the most progressive nation of the Far East.

For terms address Mrs. Minnie J. Ayres, 52 Marlboro St., Wollaston, Mass.

* *

CHRISTMAS SHOPPPING

One of the important features in the shop early, mail early campaign, which is being put on throughout the country by the Post Office Department, is the proper addressing and secure wrapping of Christmas packages. Wrap your Christmas packages securely and put your address in the upper left corner, so, if by any chance, it should go astray, it can be returned to you and not sent to the dead letter office. Let's do our shopping early and mailing early again this year, so that we may again enable the postmen and the post office clerks to eat their Christmas dinners at home with their families and at the same time assure ourselves of having our Christmas presents delivered to our friends in order that they may be opened on Christmas morning.

* *

A UNIQUE AND INTERESTING BOOKLET

Rev. G. H. Ashworth, pastor of the Universalist Church at Lansing, Mich., has published a unique and very complete "Hand Book and Directory" for his church. The introduction lists the parish organization and officers. It contains paragraphs on our history, our pastors, and our polity; a page is devoted to the question of "What is Universalism?" there are paragraph affirmations of the Universalist faith concerning God, Jesus, Man, the Bible, Heaven and Hell, with an interpretation of the creedal statement; a list of books with which Universalists

should be familiar, some plain statements as to the meaning of membership, and a personal invitation to friends and strangers to "study the philosophy of Universalism, analyze its motives, and enter its fellowship." A form of application for membership is appended. The names of all the members of the church, together with many friends, all arranged alphabetically and by streets, fill the remaining pages of the book. Every one in the Lansing church feels it is a most valuable little booklet and is already filling a useful place in their work. One woman in her ninetieth year has written a letter of appreciation saying that she has heard all the twenty pastors the church has had except the last one, the first being the Rev. John Sanford, who went to Lansing in 1849.

* *

BOOK REVIEWS

(Continued from page 24)

Attention should be called to some features of Ramsay MacDonald's brand of socialism. He consistently deplores violence—and his record backs him up. He insists on representative government, and it is well known how closely he has clung to government by consent. He is not an empty theorist, dogmatically supporting some one school of socialism, for he welcomes the contributions of guild socialism, trade unionism, and the co-operative movement. He is not an academic economist, but he knows economic facts. He deplores selfishness, whether found among capitalists or among laborers. He realizes the moral implications of his program. He works that people may have greater spiritual development rather than to give them material enrichment. In short, he is a man who has a cause and whom a cause has, a great, far-seeing man, and a mighty, far-reaching cause, both commanding our respect.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,962
Woodsville, N. H.	4
Waltonville, Ill.	6
Peoria, Ill.	5
Little Hocking, Ohio	7
Stamford, Conn.	4
Total	1,988

* *

CHRISTENINGS

Previously reported, 828. Brewton, Ala., 1. Woodsville, N. H., 5. Kingston, N. H., 4. Total, 838.

Notices

SOUTHERN UNIVERSALIST MEN

Notice

At the recent meeting of the Alabama Universalist Convention it was voted to call a meeting of all our Southern Universalist laymen some time in January. The committee in charge has decided to hold this meeting at Birmingham, Ala., on the evening of Jan. 9. Speakers of ability, excellent music, and a discussion of the theme that most interests us, namely, How to do our part in ushering in the Kingdom of Heaven, will be some of the features of the meeting. Watch for detailed plans later.

George A. Gay, Chairman.

* *

DECEMBER DAILY SERVICES AT KING'S CHAPEL

Every day except Saturday. Service and brief address, 12.25-12.50, except that each Monday's service is an organ recital, Raymond C. Robinson, Mus. Bac., F. A. G. O., organist.

Dec. 23, 24, Principal R. Bruce Taylor, D. D., Queen's University, Canada.

Dec. 25, Christmas Day Service, 11 a. m., Rev. Howard N. Brown, D. D., minister-emeritus of King's Chapel.

Dec. 26, Rev. Palfrey Perkins, First Parish (Unitarian), Weston, Mass.

Dec. 30, 31, Prof. Ambrose W. Vernon, D. D., Dartmouth College,

Dec. 31, Candlelight New Year's Eve Service, 8 p. m. King's Chapel Choir will sing carols.

* *

BOSTON MINISTERS' MEETINGS

Dec. 22, P. T. Smith, "The Greatest Little Book in the World."

Dec. 29, Alfred S. Cole, "Religion in a World of Science."

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Massachusetts Universalist Convention will convene at 176 Newbury St., Dec. 29, 1924, at 12.15 o'clock, for the examination of Mr. Harold Ivan Merrill "as to his fitness in purpose, character and abilities for the ministry of the Universalist Church."

Harry E. Adams, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Full fellowship granted to Rev. W. W. Wolfe and Rev. Frank L. Cann.

Transfers granted to Rev. W. W. Wolfe and Mrs. Marjorie C. Wolfe (licentiate) to Pennsylvania.

Rev. G. W. Scudder has been received on transfer from Vermont.

Lay preachers' licenses have been renewed to John Waddell and Dr. G. M. Twitchell, and such license has been granted James E. Philoon, Esq.

License to ordained clergyman has been renewed to Rev. William Vaughan.

The license as minister to Tracy M. Pullman has been renewed.

Allen Brown, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. John Kimball has been transferred to the Vermont Universalist Convention.

Henry A. Parkhurst, Secretary.

* *

FOR THE WORK IN TEXAS

All friends who desire to contribute literature for the Texas work, for the present should send it to Judge J. Barker, Cisco, Texas, who has charge of the P. O. Mission work for Texas.

Obituary

Winthrop T. Endicott

Winthrop Tingley Endicott died at his home in Melrose, Mass., Wednesday Nov. 26,. He had been ill about three weeks, but his death was a great shock to his family and friends, as they entertained hopes of his recovery.

Mr. Endicott was born in Chelsea in 1880. He was the son of ex-Mayor Eugene F. Endicott and Mrs. Frances Tingley Endicott. He was graduated from the Chelsea schools and from Tufts College in the class of 1902, and was a member of the Delta Upsilon Society of the college. From college he went to Johnstown, Penn., for about a year and a half. Since that time he has been in the employ of the Boston Elevated as electrical engineer.

Mr. Endicott was a splendid type of American manhood and his untimely death in the very prime of life is mourned by many friends. He is survived by his wife and son, Eugene F. Endicott, his mother and his sister, Miss Annie B. Endicott.

Mr. Endicott was a member of the Universalist church at Melrose and of Star of Bethlehem Lodge A. F. and A. M. His father was for many years manager of the Universalist Publishing House.

Mrs. Susan M. Dodge

With deep sympathy, the many friends of Dr. Henry N. Dodge, our noted author and poet, will learn of the shadow which has fallen across his pathway in the passing of Mrs. Dodge. Though not strong for the past few years, the transition came suddenly on Wednesday, Nov. 26, in the home at Morristown, New Jersey.

She was the daughter of Mr. and Mrs. Mosely I. Danforth and was born in Hartford, Conn., Jan. 22, 1846. Of aspiring mind, Susan M., as she was christened, received her principal academic training in the Porter School at Farmington, Conn. Spiritual interests and attainments, so marked in her later years, began in early youth. While yet a student at the Porter School, she united with the Congregational Church; later she was identified with a Presbyterian congregation in New York City.

Her marriage with Dr. Dodge occurred in 1885, since which time she lived in Morristown, sharing with increasing joy and helpfulness her husband's Christian faith and many contributions to its extension. There being no Universalist church organization in the home city, regular worship was enjoyed in a Presbyterian church near by, while her enrolled membership expressive of heart convictions was with that of Dr. Dodge in our General Convention church for isolated Universalists.

Cultured and refined, she scattered seeds of the true, the good and the beautiful with generous hands. God gave the increase and her years were many, radiant and blessed.

Of the broken family circle, two daughters, Mary and Elizabeth, remain with the father, to care for and comfort.

The final services, conducted by Rev. Wm. R. Bennett, D. D., of Morristown, and Rev. Alexander Cairns of Newark, were at the home on Friday, Nov. 28, marked with the simplicity and trustfulness that characterized her devoted life.

William H. McGlauflin.

Mrs. John W. Taflinger

Jeanette Rachiel Sommerville, daughter of Joseph and Mahale Sommerville, was born in Scott County, March 8, 1879, and died Nov. 26, 1924, at the Jewish Hospital at Louisville, Ky., at the age of forty-five years.

She was married to John Wesley Taflinger June 19, 1895, To this union were born two children, Johnnie B. and Joseph Franklin, the latter dying at the age of three.

She joined the Fairview, Indiana, Universalist church in 1912 and had been a faithful member and worker ever since.

She is survived by her mother, one sister, Elsie Clark, her husband, one son and two grandchildren.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

"Tommy," said a young woman visitor at his home, "why not come to our Sunday school? Several of your little friends have joined us lately."

Tommy hesitated a moment. Then suddenly: "Does a red-headed kid by the name of Jimmy Brown go to your school?"

"Yes, indeed," replied the new teacher.

"Well, then," replied Tommy, with an air of interest, "I'll be there next Sunday, you bet. I've been looking for that kid for three weeks, and never knew where to find him."—*Cassell's Saturday Night Journal (London).*

* *

There is a feeling too prevalent that newspapers are not always as devoted to the truth in discussing politics as other topics. Perhaps that accounts for a remarkable statement in the Carolina *Jeffersonian* this week. Announcing a change of editors, it says: "We, therefore, announce that hereafter our policy, politically, shall be independent. On all other questions we will endeavor to print the truth."

Its readers will know what to expect. Such frankness is rare.—*Raleigh (N. C.) News and Observer.*

* *

In her country house, Mrs. X has a number of old-fashioned open fireplaces. One chilly day she asked her new colored maid to make a fire in the drawing room, and entering a few minutes later she saw Hannah hopelessly contemplating the andirons, tongs, etc.

"Have you never made a fire before?" Mrs. X asked somewhat sharply.

"Well, ma'am, I ain't never made what yo' call a refined fire—no, ma'am!" was the puzzled reply.—*Boston Transcript.*

* *

"Is that a particular friend of yours you just spoke to?"

"Why, yes."

"Why don't you ask him to join us, then?"

"Oh, this is so sudden! He's the new minister."—*Georgia Yellow Jacket.*

* *

"Here is a very fine dinner-pail," said the clerk in Dobson's 20th Century Hardware Store.

"But it's round!" objected the carpenter's bride." My husband wants something that will hold a square meal."—*Good Hardware.*

* *

Professor: "Why do editors call themselves 'we?' "

Student: "So the man who doesn't like the article will think there are too many for him to tackle."—*Mount Union Dynamo.*

* *

All London is agitated about a picture painted by a grocer. London should see some of the pictures painted by an American real-estate agent.—*Abilene Reflector.*

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